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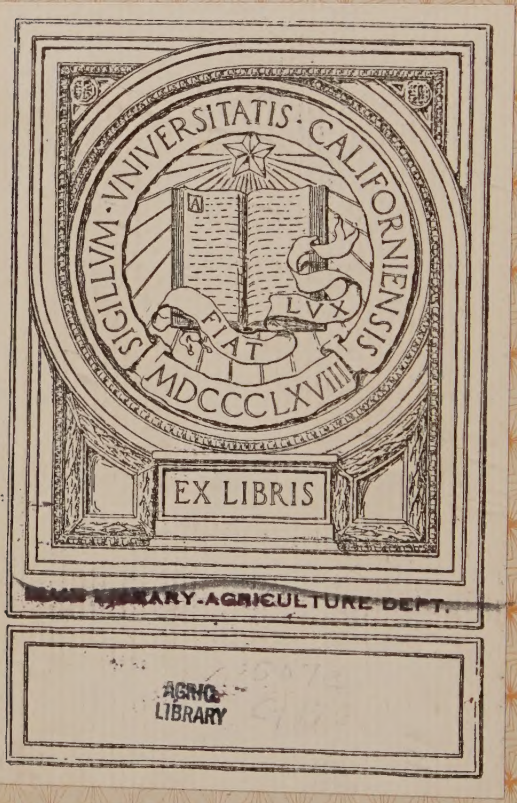

RURAL LIFE

BY

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IN memory of William Mather, farmer, whose life planted rural hope in my heart and mind; and to Eunice Mather, farm housewife, whose insight made possible one of the first departments of agriculture to be established in an American high school.

PREFACE

The leaders in America's liberty bond campaigns have found their work greatly facilitated by the use of a plan whereby the responsibility for buying bonds is distributed among local communities. Each territorial group has been informed as to its quota and share, and has rallied handsomely to its accepted part in this national enterprise.

The writer believes that in popularizing and executing a program for the solution of America's rural life problem, a method similar to that of the liberty bond campaign will meet with success. The organizing of rural life forces is a vast national undertaking, which, as long as it remains unapportioned among the people of the nation, will be only vaguely appreciated by them and indifferently accomplished. It has seemed of utmost importance, therefore, to search among the relations of rural life for natural or logical rural groups among which the national problem of rural organization may be equitably apportioned, in the belief that when the aims of rural life are unmistakably adjusted to the local rural group, the acceptance of local responsibility will be instant and organization eventually will be effective.

The writer's conviction that the rural life problem is a problem repeated in miniature for each rural group, rather than a massive national problem for a few thinkers, leaders, or federal agents, is so strong that he hinges his rural life theory upon the discovery of a repeating socio-economic unit of local rural territory and population. In the light of this confession, it becomes evident why the treatment of several chapters which relate to local institutions is characterized by cases and individual instances, minutely and colloquially described and illustrated, often in the very words of the people concerned, however obscure their lives. These stories of home-grown achievement by ordinary rural folks are aimed to encourage the common people in the ordinary rural commu-

nity. They are the people, in the final analysis, who will accomplish whatever is done. The new rural life cannot be achieved by epigrams from the lips and pens of exceptional persons.

The omission of bibliographical references has been deliberate, though confessedly experimental. The purpose of the writer has been to instigate observation of local conditions, study of one's community, and action,— confident, self-reliant action. One voice calling the rural mind to use its own powers of discernment upon its own social problems will not erect, the writer believes, a false educational ideal, deflecting students from the wider experience of mankind.

For illustrative purposes the writer has chosen to use, in the main, his own amateur photographs in order to make sure of authentic representations.

Grateful acknowledgment is made by the writer to his graduate students, and to his assistants, Mr. Donald W. Sawtelle, and Miss Emily F. Hoag, for their material aid.

Words cannot adequately convey the writer's intellectual obligation to his friend and co-laborer, Professor H. C. Taylor, without whose stimulating counsel this book would not have been written.

The writer is particularly pleased to acknowledge his deep obligation to Dr. H. L. Russell, Dean of the College of Agriculture of the University of Wisconsin. Dr. Russell's perception of the important place of the human element in the development of the new agriculture and of a new type of rural society induced him, as Dean of the College, to concede, year after year, to the writer scope for experimental work in rural life. Dr. Russell's hand, therefore, is to be seen not only in the editing, but in the underlying trend of the subject matter, of this book.

FOREWORD

The problems of rural life have more than passing interest to the student and reader of to-day. The world struggle which now envelops us so completely brings constantly to our attention the fact that the farm and its family is a most potent force in the winning of the war. In the peace time which will rest down on a war-weary world in the days to come, the land is going to loom large to those who have fought so bravely to defend their liberties.

Rural life in the years agone has changed much from what it was in a generation where pioneer conditions prevailed. And in the years which are to come, the kaleidoscope of fate will show marked changes that will be impressed on the country and city alike. Students of human forces and activities must give attention to this field. The readily developed social circulation of the urban center pulses more rapidly than that of the rural organism, but both are sentient with human forces striving for expression and as such must be thoroughly and equally understood. To analyze and dissect the social structure so that one may properly evaluate the rural problem of to-day is fundamental to any contribution which is to be made toward the proper solution of the many questions which arise.

Professor Galpin has been fortunate in opening a fresh vein of thought that bids fair to be a mine of increasing richness in that it offers a pertinent and tangible foundation for the molding of rural life, not on a basis of separate development where the city and the country are unrelated to each

other, but where the two forms of expression are mutually dependent on each other. He sees the emancipation of the man with the hoe into a freer and fuller life where applied science and the educated mind are weapons which enable the farmer to attain economic independence and with economic freedom comes quickly social equality.

Better standards of living are making rapid headway throughout the countryside. The labor-saving device is emancipating the home worker from the thralldom of constant wearing toil in the same manner as the machine in the field has elevated the hoe farmer into a higher industrial unit. When both the father and the mother have the time and the surplus energy to devote to the joy of living, as well as to making a living, the youth on the farm will see that the independence of rural life and all that goes with it has much to attract. The automobile, the telephone, and the rural free delivery have now well near annihilated space. The country dweller is no longer isolated and separated from his urban fellow. With this realization rural life assumes a different aspect. Any contribution to a clearer conception of the age-old problems involved in these relations renders a distinct service to the social life of the times.

H. L. Russell.

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RURAL LIFE

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CHAPTER I

PHYSICAL INFLUENCES

The arena of country life, labor, and struggle, where the farmer and his family achieve their primary habits of thought and action, is the farmstead. Surrounded by other similar farmsteads in the open country or upon the edges of village or city, the farm plat in the United States, laid out with measured exactness into agricultural fields, yards, lanes, barn areas, shed areas, and the housing that pertains to residence, is a miniature social and economic principality. A full knowledge of the human sovereignty over this little rural domain is one of the keys to understanding rural society.

It is not our purpose, however, at this point to relate the life of the farmstead to the world of neighbors at large, near and remote, but rather to survey and inventory the physical and semi-physical forces acting in the farm environment, as they play their part in shaping rural human attitudes, impulses, and habits.

THE PHYSIOGRAPHIC INFLUENCES

Gravity. However needless it may seem at first to point out the obvious fact that farmers, like all other human beings, live and work under the beneficent but trying compulsions of the force of gravity, a canvass of his daily tasks may justify the somewhat gratuitous consideration of this force, by revealing its distinctive, if not quite unique, intrusion into all the processes of rural endeavor. Let us, therefore, carefully follow

the land-worker as he goes about his work, and watch his hand-to-hand contest with the all-pervasive force of gravity, and note in his character the peculiar results of the conflict.

The pictorial and plastic arts, with keen perception of characteristic activities and postures, come to our assistance here. The farmer in art is the tiller of the soil. He is the man, hoe in hand, with bent back, striking a blow at the weakest point

FIG. 1. THE AMERICAN FARMSTEAD

in the earth's crust, pulling upward, loosening the earth's grip upon a portion of the soil, lifting it for a moment, and finally turning it upon its face. This momentary, mechanical victory is repeated, clod by clod, yard by yard, hour after hour, day after day, all through the season of soil preparation. Unremittingly looking his earth antagonist in the eye, the land-worker patiently gives and takes — gives his blows and takes the after-effects into his own body and soul.

Art may choose to give the hoe-man an ally, and the marble or canvas shows us the ox doing his part, pulling the hoe, now transformed into a plow, while the hoe-man, still keenly eying the earth, firmly holds the plow in place. Whatever further allies, whether of tool or mechanism, the farmer may win to his side, he has this characteristic essential duty of lifting from the depth of a few inches every year the entire surface of the tilled earth. As plowing symbolizes to the mind of the artist the typical task of the primitive farmer, so lifting by degrees masses huge in the aggregate, pulling, tugging, hauling — contending with the mysterious force of gravity — represent all along the line of the manifold farmstead activities the fundamental, mechanical concern of rural life.

The pioneer farmer lifts the forest out of the clutch of the earth, detaches the glacial boulders from their quiet resting places, picks up the stones, in order to make skilful advance upon the soil of his own territorial tract.

The season of planting and sowing is once more a process of lifting piecemeal the soil here and there to make secure beds for his seeds; and when the tiny plants start from their beds and appear above the ground, the alert man with the hoe gently lifts once more against the crushing power of gravity, in order to free the plant from alien enemies and insure to it an intake of growth materials.

The harvest season, when viewed close at hand, is a short period of intense contest on the farmstead with gravitational forces, little and big. The greedy earth begrudges the loss of every plant fiber and tissue. Its covetous pull is ready to reabsorb the ripened grain and covered tuber. Moreover, gravity has now the timely help of advancing frost and beating wind and rain. So the farmer, despite the fact that he has stood over his fields all through the seasons of plowing and planting and played his game against gravity, goes to it again and lifts his crops, piece by piece, stalk by stalk, tuber by tuber,

fruit by fruit; gathers them into bundles and piles; strains under the process of elevating these masses up to his shoulder or back, or to the ox-cart, or other vehicle; sweats under the hurried warehousing of his precious loads high up in lofts, on stacks, in granaries, or down in pits and cellars. And still his lifting is not done. The earth will claim her own organic materials in the immediate future, unless the earth-battler shall soon lift again all these products, ton upon ton, out of their temporary hiding-places and feed them to his livestock, or take them to a waiting human market.

FIG. 2. GRAIN STACKED IS GRAIN LIFTED

The perpetual and detailed character of the hoe-man's subjection to the force of gravity is matched also in the life of the farm woman on the farmstead. She has always more or less shared the man's struggle with the powers of the earth. The "Angelus" in France finds her in the open fields with the man and calls her momentarily to cease toil with the hoe and bend her head in prayer. The marble or bronze embellishment of the urban fountain, in the capitol of rural Denmark, groups the peasant woman, rake in hand, along with the man and his spade. But even in her own proper sphere in the

house she is not exempt from the necessity of much lifting. What with keeping her fires going from the wood pile and lifting daily her hundreds or thousands of pounds of water for household use, to say nothing of the chores she assumes and the substitute work in many emergencies, the housewife daily feels the brunt of the earth's pull.

In comparison with other classes of people, who also are engaged in constantly lifting masses — such as miners, quarrymen, railway constructors, builders, freight handlers, teamsters, and the like, farmers deal with a greater variety of masses, situated under a greater manifoldness of conditions, with little standardization, limited coördination, no division of labor.

This brief survey of the influence of gravity upon the living conditions of the farmer and his family probably warrants our summing up rural life physiographically as an almost ceaseless human exertion to overcome the force of gravity. It shall be our purpose later to estimate the character and extent of this influence upon rural thinking and social organization.

Distance. If lifting a mass is the primary unit operation of farming, carrying a mass through space along a geometric line is the secondary unit operation. We are confronted at this point of our analysis of physiographic influences with the embarrassment of interpreting the significance of a factor so simple, so commonplace, that the literary patience of the average person will be taxed to the utmost; and yet we shall never understand completely the formative conditions of rural thinking and acting without going patiently over the distance element involved in country living.

Every mass to be lifted on the farmstead has its distance relation. Taking the farmhouse theoretically as the geometric focus of the farmstead, a hundred lines may be drawn to various points on the farm, each point of which is again the center of a hundred or more other lines to various manifold goals of

thought and endeavor. Every line, moreover, it must be remembered, is a pathway of transfer and transportation of some mass.

The pathway to each tilled field must be traversed back and forth by man and tool and beast of burden. Then the field becomes the scene of a new set of journeys. Is the man alone with mattock or spade? He must inch by inch make his slow, hitching way step by step across and back, across and back.

FIG. 3. A MUCH-TRAVELED FIELD

Has the man a fairly modern hand plow? He walks behind his plow with eyes upon the ground, eight miles to the acre. Is he plowing fifty acres in the spring season, he must walk four hundred miles, carrying upon his plow point without a let-up the strain of gravity. Over his fields of corn, cotton, potatoes, tobacco, he makes not one journey more, but several until the harvest-home. So the farmer is a traveler to every nook and corner of his principality, pressing his foot upon every square inch of his territorial domain.

If the network of pathways upon the farmer's own farm were all the distance calculations he must plan for, his situation would not be in this respect essentially different from that of the fisherman, carpenter, miner, and urban teamster; but the farmstead is the starting point of a hundred long lines up hill and down dale to the centers common to the interests of other farmers. Highways lie along these lines. Miles upon miles of journeying with his products upon his back, or in his hand, or on his vehicle, to shipping point or market; miles upon miles of journeys for the little folks to their school; miles upon miles, on foot or horseback or in wagon or auto, for the whole family, to church, to social gatherings, to emergency points in case of illness or accident; miles to elections; miles to trade; in fact, the ordinary daily farm and home life of the farmer may well be expressed in miles and miles and miles, and must be thought about and planned for, as the traveler makes his schedules and disposes of his time and energy.

Lifting a mass and carrying this mass as a load or burden over appreciable distances daily so makes up the fundamental routine of the farm family that the question of power in transportation is the great problem lying at the base of rural social organization. Progress in the psychological and sociological life of the farmer class will turn, we shall probably find out, upon progress in the character of transfer power. From the contractile human muscle of the two human legs to the four-wheeled gas motor is an advance which can be estimated in psychical as well as purely mechanical and economic terms. No one can form a true judgment upon the characteristics of the rural population unless he has come to an appreciation of the psychology of distance relations in rural life. Neither can the rural sociologist reconstruct rural organization, until he has thoroughly reckoned with the details of the geometric and spatial limitations of rural life and activity. Distance stares in the face every member of the farm family, from the

infant to the grandfather and grandmother; distance must be solved by every group of families in their neighborhood relations; distance lies in the path of institutional development; local rural government waits upon the solution of distance problems; and preaching up the goods of civilization to the farmer only tantalizes him so long as distance problems remain unsolved — perhaps even untouched. It shall be our concern, therefore, as we proceed in our analysis of rural life to consider how far the gravity problems of the country population, now accentuated by serious distance problems, concede any scope for the development and enrichment of rural life.

Topography. The lifting and carrying processes on the farmstead are modified considerably by the nature of the surface conditions of the land, whether level, rough, or hilly, water logged or dry; whether containing streams of water, ponds, or lake margins. Obviously topography is so far a coefficient of farm transfer that wide variations are bound to occur in the ease with which different farmsteads organize their farm tasks at home. Topographic obstacles on particular farms may account for differences in social development even in the same general neighborhood.

The accumulation and accentuation of transfer difficulties appear in a more significant light, however, when we consider the influence of a varying topography upon even wider communities and districts, such as whole counties or even sections of a State. The problem of living and farming in a hilly country, where the constant coefficient of ups and downs, of steep ascents and tortuous highways, renders mass doubly massive and distance doubly distant, is a social problem very different from farm-life on the level plain or prairie. The reason for this difference is purely topographic. And when the foothills merge into mountain farmsteads, altitude becomes a barrier from the world at large, simply because mass and

distance have received a multiplier that makes impossible many kinds of transfer.

The social problem of hill and mountain country reduces itself to a matter of outwitting rural topography. Nations under urban engineering skill have more or less solved this problem in railway transportation by grade, bridge, and tunnel for urban purposes upon urban demand. It remains for America to reach an understanding of hill country retardation and mountain backwardness — an understanding so keen and specific that the mountaineer shall be granted the benefits of engineering skill in helping him pass his social barriers.

Climate. City life and labor, if characteristically not quite an underground life, is life immured in brick and stone, gaining its outlook, as it were, through periscopes. Farmstead life and labor, on the contrary, broadly speaking, is under the open sky in the presence of transparent roomy spaces, reaching high to heaven and touching the far horizon line. The farmer owns his land, not only, but therewith his sky and that huge bulk of atmosphere blanketing and enveloping his farmstead and containing the infinite possibilities of weather and climate.

More and more have urban industry and social organization become independent of climatic conditions. Rural life continues, however, in intimate contact with all atmospheric variations, meeting the weather face to face, trimming and veering like a weathercock. Rural lifting and carrying, on a level or up or down, must reckon continually with the effects of this atmospheric blanket. Climate is a daily modifier of the farmer's movements.

Let us briefly look this prosy circumstance over, lest we fail fully to sense the climatic influence on rural character. Climatic forces, operating through the atmospheric envelope — heat, light, wind, moisture, cold, frost, ice — are the farmer's friendly allies when timely, but his inveterate foes when ill-

timed or excessive. An excessive dryness in the field increases the strain in plowing and seeding and cultivating. Excessive moisture makes mud in the path of his transportation and doubles the burden of his load, doubles the distance, and doubles every ascent. In the seasons when the climatic forces are in flux, when the moods of the air are fickle, in spring and fall, rural life is under the special strains of uncertainty, risk, danger, and economic disaster. Many a load becomes stationary. Many a plan is unfulfilled. Many a sudden shift about of farm work finds a new inertia to be overcome. For every smile of springtime that cheers the countryman's lot, there comes inevitably an undeserved frown. The mysterious and wholly irrational whims of the weather educate the rural mind to caution, if not suspicion, in receiving the advances of friendly forces.

The peculiar range of economic advantage and damage in rural contact with the forces of the air must be appreciated in the series of small items as well as the large. The gladdening of the rural heart over minute weather favors, the vexations caused by storms interfering in the less important affairs of life, all play upon the rural mind.

Soil. Agricultural land, like urban land, has a foundation based solidly on the underlying bed rock of the earth's crust; it has also position, which permits of accurate geographic location; floor space, which, as in an immense factory, can readily be expressed in terms of area; and surface materials, which, instead of being composed of urbanized structures, are to be described in terms of soil technology. Urban dwellers in their everyday thinking of the rural landowner or landworker have, it must be admitted, associated him more or less with the purely superficial and vulgar characteristics of these soil materials. The countryman is pictured not so much as the inhabitant of the open spaces, but rather as the worker in dirty materials — materials which cling to his shoes, grime his

lothes, and *soil* his hands and face. The farmer is not seen as the manufacturer of foods in bulk, comparable with the manufacturer of cotton cloth, but as the plodding upturner of clods of muddy earth and worker in accessory filth. The cartoon of the farmer in the newspaper of the last generation reflects this urban stigma of vulgarity in its shuffling, disheveled characterizations. Civilization, let us remember in this connection, brings honor to mankind when it succeeds in shutting out vulgar mental associations in common life. The surgeon's skill, his smooth glittering tools, the benignancy of his calling, capture our attention and submerge the vulgar aspects of his occupation. It remains for farming to achieve a place in national thought and imagination removed from the few necessary vulgar items of farm routine. It shall be our purpose later on to consider some of the tendencies of modern agriculture in its contact with this exterior side of soil technic.

How very superficial the popular notion about soils is, and how great an injustice thereby is done to the status of farming, is only revealed when one begins to glance over the literature of soils from the physical, chemical, biological, and bacteriological points of view. Then the soil, from naïvely being a dirty, mysterious wonderworker in some negligible way responsible for wheat and corn, turns into a veritable laboratory of forces and processes, interrelated, coördinated, and organized as precisely for this purpose as a linotype, a cash register, or a Diesel engine, for their various purposes. The distance from clod-hopper and bumpkin to rural poet, from peasant and yokel to Robert Burns, however long, is understandable as we step from mere dirt to the soil of the daisy; the distance, moreover, from the rural poet to the rural engineer, from Burns to Burbank, is a step far greater. Soil complexity, still baffling to scientists in many respects, stands as a daily intellectual challenge to the agricultural worker.

Geography. The foregoing influences are chiefly forces

and facts of nature for which man is very little responsible. There is, however, a set of man-made, geographic facts confronting American rural life at every turn, whose influence we must reckon with and attempt to assess. These are the lines determined by legal enactment which bound certain areas and separate for governmental purposes one district from another, such as highway districts, school districts, township, village limits, counties, city limits, state lines. The compulsion of these lines is none the less real because controlled by human law, nor is the influence of these lines any the less potent, whether for good or ill, when blindly drawn without regard to their ultimate bearing.

These politico-geographic boundary lines group together certain farmsteads and farm families for certain common activities; and, conversely, they determine that certain portions of the rural population shall not have specific relations with particular other portions. Such lines form a process of group selection and gravely predetermine social organization. How far this process of forced association and separation has operated to develop or retard rural life, how far to modify the habits of the people, it shall be our aim later to find out.

We have sought to describe certain physiographic facts lying close to the lives of rural people, with only sufficient detail to engage the reader's attention and lead up to his recognition of the facts as significant rural forces, and call forth on his part questions, somewhat like these: what is the effect of gravity upon rural character and development; what rural social phenomena can be explained by distance; what country traits are accounted for by topography; is climate responsible for the country man as we know him; does soil depress or elevate the status of the farmer; what can local, man-made boundaries do to help or hinder country life?

THE RESIDENTIAL INFLUENCES

The isolated farmstead, so characteristic of country life in the United States, controls the situation of the farmhouse and the physical setting of the farm home. A peculiar residential environment is the outcome, differing not only from the habitat of the urban dweller, but also in some important respects from that of the European and Asiatic countryman. The coercive influence of the residence location will obviously affect the farm woman and child more completely and more subtly than the farm man, and we shall not go far astray if we fasten our attention at this point upon the growing and the forming attitudes of the country child and youth under the shaping influences of farm residence.

Proximity to farming processes. Pioneer conditions, in the United States, which necessitated putting up the farmhouse on the land clearing, has firmly established, apparently, the general custom among American farmers of residing in the immediate presence of their farm work. From the threshold of the house some or all of the outlying fields of the farm are visible. The workers can frequently be followed by the eye of the housewife as they plow and sow or work in the woodlot. A little grass-plot in front of the house, and possibly on the sides, is usually, but not always, sacred to the purposes of home and human upbringing. Whether the stables, dairy, pens, runways, and storehouses are across the highway from the house, or in the rear of the house, or to one side, they are in close contact; and eye and ear are perpetual sentinels day and night over stored crops, beasts of burden, cattle, sheep, swine, and poultry. Farm tools and machines, wagons, stoneboats, sleighs, and chicken coops surround the house premises, near at hand, even if kept carefully off the lawn.

In the history of the American farm home, not only is the mind of the household habitually infected with the sense of

duty to farm demands, but the very house itself has bee more or less commandeered for purposes connected with th business of farming. Even though the farmhouse in its evo lution has for the most part in America reached the stage o total separation from the stables for beasts of burden and fo cattle, the cellar of the house is still frequently a storage plac for roots and potatoes, afterwards to be taken to market even the hog-scalding kettle may be installed under the house the woodshed will contain farm utensils on shelves, or on th floor, or hung up on nails; calf-feeding pails, swill barrels and feed boxes stand near the kitchen door; horse medicin and Paris green may have a shelf in the pantry; ropes, harness robes, work boots, stand about the kitchen stove, and a youn calf, pig, or turkey may be brought in for a life-saving.

Any thoroughgoing appreciation of the subtler stimuli act ing upon the farm-bred child will not neglect the constan pressure of the business of farming upon the woman and chil in the inner retreat of home life.

Urban residence is rapidly undergoing complete separatio from occupational influences. Residence cities, satellites t the metropolitan business center, are not uncommon. Resi dence sections, out of sight and sound of business in ever minor city, are the vogue. This custom marks the endeavo utterly to divorce home and business, and how successful thi endeavor has been can be judged when we think how rarely i this country the grocer, the jeweler, or dry goods merchan lives in the rear of or above his store; how the professiona office building has displaced the office of physician and lawye in the home; how the laborer rides far to his work. The rea ity of residence as an educative force upon the rural child can not fail to impress one in reflecting upon this urban contrast.

Isolation. Isolation of rural life is a much heralde truism. The commonplaceness of this fact should, howeve not deter us from an analysis of its elements. Scattere

American farmsteads, while directly contiguous to the land of other farmsteads, have rarely been planned so as to bring the residence as closely as possible to other residences. Apparently total disregard of the claims and appeals of neighborhood has characterized the selection of building sites on farms, if indeed it is not probable that in many cases remoteness from a neighbor has been considered advantageous, and this advantage has controlled the selection of the building site. At any rate, broadly speaking, rural residences are detached from one another in principle as well as in fact, and are separated by appreciable distances, ranging from fractions of a mile to multiples of a mile. From many a farmhouse no other house is visible, no other home is within call. Voluntary isolation from human kind is evidenced by the situation of houses far from the highway, back from the common road many rods, away from the staring eye of passersby, hid perhaps in a thick copse of trees, as if the life of the home were private in a sense unknown in town or city.

Segregation of each family unit unto its own routine and habits of life inevitably brings it to pass that the farmstead is detached from the clustered groups of village, town or city by long distances. This detachment and isolation from other social groups, voluntary, if not always planned out with precise intent, cannot be fully estimated in terms of mental effect until we have taken into account the vast atmospheric wall around the residence, as well as the bare geometric distance.

This block of air space between homes and between home and town accentuates to the child the importance of the visible farm, the lowing cattle, the hungry swine. Solitude, the palpable silence of the daytime, has no parallel in the clustered life of the town, except possibly at night or on Sunday morning. There is an increasing refuge from the mental pressure of the town and city every inch along the road to the solitary farmhouse. No one can measure this isolation simply in

terms of deprivation. The values of the family attachment and the farmstead familiarities are conditions of this independent manner of life.

Farmer neighbors. A further peculiar result of farm residence which must be noted and carefully reckoned with is the evident fact that such neighbors as farmers have are also exclusively farmers. Farmsteads adjoin farmsteads, even though at a distance. Farming as an occupation is segregated from other businesses, and therefore farmers are segregated in

FIG. 4. FARM PRODUCTS WITH A WILL OF THEIR OWN

residence. A description of all the influences bearing upon rural life, leaving out however this factor of segregation would be seriously deficient in setting forth rural character. If we would come to an understanding of the case, we must think what would result if lawyers had no neighbors but lawyers, if clergymen had no neighbors but clergymen, if all blacksmiths were segregated, all butchers lived in groups by themselves. The problem of rural life and organization is this problem of organizing the detached and segregated family life of a single occupation.

The simplicity of this situation at once resolves itself into a complexity when we face the national problems growing out of rural residence. No other business or business appliances intervene between farmsteads, and the page of rural human life so closely bound into the book of farm work is not punctuated even by the activities of other occupations. How necessary is this present segregation? How deeply wrought is it into the structure of rural habit? Should it be broken down here or there? Can it be broken? Such are the issues hanging upon scattered farmsteads, the answer to which we must be ready to give when the whole case of the farmer is presented to the court of popular judgment.

THE OCCUPATIONAL INFLUENCES

Occupation, bare occupation, competes strongly with every other force as a determinant of individual and social character. If "conduct is three fourths of life," occupation may seriously urge its claim to be three fourths of conduct. The psychology of the occupation of farming, contemplated as a basis for understanding rural social organization, requires of us a painstaking analysis of the characteristic aims and operations of agriculture, both new and old. We have already made a beginning upon this analysis in our consideration of the physiographic environment, pressing upon the land worker in his occupational activities. It shall be our purpose to pick up the thread of analysis and disentangle it still further.

Large-scale reproduction. We have heretofore conceded to art its selection of the hoeing gesture and plowing posture as a true expression of the primitive farmer in contest with the earth; but this is the place to question the significance of these symbols, even from the art point of view, as faithful representations of the whole occupation of agriculture. The aim of farming does not stand forth in the bent back, or in the hoe, or in the ox-drawn plow; neither is it expressed in

the derivation of our word symbols, "farming" and "agriculture." Even the primitive toiler in the fields must have been influenced by his purpose, and must have been impressed mightily by the distinctive character of his final product. And agriculture awaits the appearance of the rural genius who shall possess the sympathetic perception of this basic art of all the arts and create for us a new art symbol to supplement the plow and hoe.

Unless the educator is completely lost among his literary,

FIG. 5. THE PROBLEM OF ANIMAL GROWTH

library, and office tools, he has before him visions of his final human product, and these visions determine his own states of mind, even more than does the manipulation of his tools. So the farmer is moved to think and act, and act and reflect, under the influence of his final purpose. Reproducing certain forms of living organisms on a large scale occupies the center of his attention. The fundamental interest of agriculture, in fact, is in multiplying live seeds, live plants, live animals. The problem, narrowed to typical instances, is to produce thirty kernels

of wheat like this kernel; a hundred clover plants like this clover plant; six hogs like this hog.

The art of reproducing living organisms like these is distinctly different from all the other human arts, except perhaps the family art of human eugenics. He who has not surmised the dynamic influence upon the mind of the worker of an occupation characterized by helping live things grow according to the principles of life and growth locked up in their own heredity, is in no position to lay out a social program for rural organization. Dealing with and especially controlling automatons which have habits and wills of their own, must surely strike one as a far different art from that of imposing one's own will upon relatively inert and will-less materials.

The craft element and the machine process. The manifold operations of farm practice have shared somewhat the evolutionary advance of other arts from a manual craft up to a machine process. Farming, however, is yet far from being thoroughly mechanized. The difficulty of standardizing the various operations, due to the presence of an infinite variety of local conditions unessential to the product, delays the farm process from becoming automatic. Skill and manual adroitness of the individual, therefore, whose hand and brain direct each unmechanized farm operation, still count in farming, as formerly in all the crafts.

And yet, when so large an admission is made of the present manual character of the agric art, it should be frankly stated that many segments of the agricultural process are being brought under the standard operation of machines; sowing, planting, harvesting, threshing, husking, baling, milking, cream-separating, are illustrations. The slow but successful transformation of farming from a craft in the direction of a standard automatic process, presents us with an interesting and prophetic social phenomenon. If soil technology shall ever gain control of the synthetic manufacture of entire balanced

rations for different plants in the form of standard solutions or "plant soups," as it were, the process of growing plants may become in the far future as automatic as the manufacture of cotton yarn. The soil may then be relieved of the duty of the mechanical support of plants "in the ground"; the non-essential materials now mixed in with soil elements of plant growth may be eliminated from the vicinity of growing plants; soil will mean simply "plant food," and will be assembled like coal, oil, wood, cotton, and wool; sites for "potato factories," if we may indulge our imagination, will be selected on the principle of convenience to labor supply, transportation, markets; and the present agricultural field-factory may take on quite visibly the aspects of an urban factory, wherein floor space will not have the accidental lay of the land, but will come under control like the parts of any building. The greenhouse is a pioneer prototype of an agriculture which may become so thoroughly mechanized that the nonessentials of agriculture may be reduced to a minimum in the agricultural process.

For the purposes of rural social theory it will be serviceable to perfect this concept of a thoroughly mechanized, standardized coördinated agriculture, as embodying an actual agricultural tendency, if not as yet a conscious goal of endeavor. The further development of our analysis of rural life will relate changes in rural social thought, action, and habit to the evolution of farming from a craft toward a *mechanique*, as the farmer himself develops from a primitive manual laborer to an agricultural engineer.

Solitary character. The present American system of farm units operated by families results in much of the purely occupational process being of a solitary character. We have already called attention to the detachment of the whole family group in its residence relations, but we have not yet thrown into sufficient relief the details of this isolation at its most influential point in relation to the man on the farm.

In the first place the landowner and operator is an independent manager, not under office or staff control. He is his "own boss," and his family policy, therefore, is free from either the benefits or disadvantages of supervision and compulsion.

In the second place, the landworker, whether operator or laborer, performs many of his labors single-handed, detached from the sight and sound of other laborers. Not only are his labors not a part of a social labor task in a social labor group, but he is actually alone in the field with his work, and with his own stream of thought undisturbed by human stimuli. The overwhelming presence of nature in all its varied physiographic forms enhances the solitude of his work habits. The company of his work animals, of his dog and cattle, forms a substitute perhaps for human companionship, which comes close to the popular meaning of "rural." The sovereignty of the solitary man on the farmstead over the lower life forms, in a sway undisputed, is obvious, perhaps significant.

In the third place, the isolation of the farmer while at his work, detaches him from the influence of immediate competition in labor pace and labor method. He must be his own pacemaker as the hours of the day slip by, except, perchance, as he happens to be working in sight of his neighbor farmer. He becomes right-handed, as it were, in his own way of doing things.

Manifold rôles. Under the usage of the small farm unit, which is common in America, the man is called to work in many rôles. Division of labor, characteristic of urban life and even of modern village life, as yet scarcely affects farm operations in general. The American farmer is soilsman, horticulturist, animal husbandman, dairyman, orchardist, teamster, engineer, marketer, economist. The necessity of shifting mental gears from one rôle to another on short notice creates an intellectual situation, which calls for careful consideration.

Household partnership. A form of household economy still holds on the farm in respect to the partnership of the family in the business of farming, even though many of the processes, like butter-making, have been removed from the house and institutionalized elsewhere. The woman and children are coworkers yet for farm income. As the house is still an equipment asset in the business, so the child is a part of the labor force. In this feature we shall find a significant variation from urban life, possessing attractive social implications. The fact that a boy brought up on a farm is practically an apprentice to his father till he goes out to work for himself, brings into play a traditional factor of occupational relations; especially is this true, when we consider that, normally, the boy will take his father's place finally upon his father's farm. The handed-down methods of farm practice, upon the handed-down farmstead, with its handed-down horizon line and landscape outlook, are no inconsiderable forces in shaping rural psychology and rural organization.

The fundamental changes going on in the occupation from a vulgar land craft toward an efficient plant *mechanique* will profoundly alter the primitive influences of the occupation upon rural life. Herein lie not only complexities for our analysis, but possibilities of change in the type of rural life itself.

THE INSTITUTIONAL INFLUENCES

Institutions are the visible and semivisible expressions of social habit, slow to develop, difficult to modify, well-nigh impossible to displace. A people may come to discuss doctrines rather freely; but unsuspected objections to discussion always appear at the point of proposed reform in institutions. Rural institutions, just because they embody so much of the character and organization of rural life, represent, therefore, the physical and mental points of resistance to progress; but it is evi-

lent that the rural institutions of one generation become in urn environmental forces acting upon and shaping the lives of the succeeding generation. The clear-cut institutions of rivate property, tenantry, the family, school, church, local overnment in township and county, are universal and firmly stablished; country fairs and farmers' clubs are quite general, f somewhat transitory and variable; rural trade, amusement, ublicity, banking, are developed in connection with people ther than farmers; and scientific agriculture is just beginning o fixate its habits of thought into institutional forms.

Private property. Property relations undoubtedly exer-ise upon all men steady, directive, mental pressure. Whether class of people has an appreciable amount of property, what orm the property assumes, how it is acquired and held, are uestions which reveal a set of social forces at work.

The fundamental form of agricultural property, of course, s land. Private ownership of a considerable piece of the arth's surface has been a matter of historic contest among andworkers during all the centuries. In the United States he landworker is more or less the actual, and always the po-ential, landowner. Land hunger is normal with him. The sychology of individual landownership will be our further roblem, as over against the psychology of stocks, bonds, and oney ownership.

Belonging to the propertied classes in America, the farmer lass first of all acquires its land, as we have already intimated, y inheritance. Particular parcels of land with particular ouses and farm buildings, all in place and organized, are anded down to the land-minded son or daughter, who nor-ally continues farming in the father's stead. Land inheri-ance thus turns out to be a social force, therefore, possessing mportant bearings upon our general problem.

Tenantry. The status of being a land tenant in America s as yet one stage in the slow procedure of acquiring private

property in agricultural land, where land inheritance does no normally obtain. Rural tenant and landlord, the personage figuring in the economic institutions of a land tenantry, creat a decided social situation, the aspects of which, however, be come acute and problematical only when a community as whole is characterized by tenantry as a substitute for lan ownership by the landworker. Here we strike an example o social pathology, which will require its own treatment.

Patriarchal ascendancy. At the base of rural socia structure stand the household and farmstead, spread broa and solid, wherein the man and father is the head of the fam ily not only, but petty sovereign over a real landed domai This remnant of manorial rule may well be viewed as a socia rudiment in the midst of a democracy. The control vested i the man who is lord of his hereditary land and sky will b found seeping through from the family into all the othe rural institutions.

Limited variety. Local country institutions in whic farmers find a permanent expression of their community lif are marked, it must at once be confessed, by a primitive meager variety of types. In striking contrast, modern urba life is characterized by a multiplicity of differently adjuste agencies of life which have become part and parcel of th established city order. Whether this restriction of exclu sively farmer institutions to a few varieties grows out of self-imposed limitation, or is the result of urban dominatio or is in fact simply a natural and necessary result of th segregated common life of a population having a single occu pation — whatever the cause may be, the fact stares us in th face.

Limited extent. Rural schools and churches, which pre sent the best examples of visible institutional life, whethe considered as organizations or as buildings and equipment, a small and relatively limited in extent. This small-scale fea

ure is more or less true of the farmers' local government, lubs, and the like. Visible appliances, public rural property, ural utilities held in common, restricted in size, number, elaboration, and cost, are, with certain exceptions, well worth urther consideration. The operation and maintenance of hese institutions is on a small scale; in fact, in comparison vith urban institutions of a similar nature, on a scale at first glance almost negligible. This fact is accentuated when we note that the population of farmers in the United States as a vhole is approximately 35 per cent. of our total census. This ocial phenomenon of inferiority is an outstanding index of estricted employment of power in rural social organization. Whether it is an indication of small social power actually possessed, or of large power only slightly brought into development and use, we must hold ourselves in duty bound to ascertain. At any rate, the present generation of farm youth is rriving at a mental state of fixed impulses and positive habits f thought and action under the influence of this set of restricted social forces.

Simplex organization. Whether the seed, in fact, is a nore simple organism than the plant, we may leave to ranglers to determine; for to the ordinary mind the infinite ntricacies of the plant are complex and have arisen out of an pparent simplicity of seed structure. In like manner the ninvolved, unintricate, comparatively open and primitive organization of rural life may have its defense as a type of life n reality packed with unobserved relations; but common judgment will insist that rural social organization, especially on its nstitutional side, is simplex, while urban life is complex.

The manifold rôle of the farmer in his occupation is reeated in the manifold duties of the rural teacher, preacher, nd town chairman. The ungraded, undifferentiated charcter of rural institutions, moreover, indicates a restricted divion of adjustments in their operation. This mass character

of the principal social forces surrounding the lives of countr children is a specific type of rural environment.

Scientific agriculture. As the fundamental physica chemical, biological, and social sciences lend their aid to th art of farming and rural human life in general, new types o rural organization appear. The scattered instances of rur reorganization, under the creative impulse of science, are in structive and possibly prophetic. It may turn out that th obvious general restriction of rural institutions will yield t the rising tide of intellectualism in country life, and profoundl alter its traditional simplicity into an institutional complexit

THE URBAN INFLUENCES

If, in our effort to give due weight to the detachment of th farmstead and rural residence from urban centers, we came t feel that this isolation and segregation of rural life is no mor than a distance matter, we must revise our judgment at thi point and recognize some fundamental rural relations to urba life and activity. The urban type of cluster, whether in th grade of hamlet, village, or city, is an influential factor in rur environment, even though reaching the farm family throug many serious physiographic impediments.

Necessity of common centers. Farm life must and doe relate itself to the life of the world at large by means of series of centers, convenient in common for groups of farm steads and farm households. These convenient centers a the well-known hamlet, village, and city. The open countr has repeatedly attempted to establish its own purely countr center, but has been disappointed in the next generation find its rural centers invaded by the urban principle of busine and residence, and transformed into village or city. The r sult in America, somewhat different from European exper ence, is an actual coincidence of the agricultural business ce ter with the business and residence center of urban trade ar

manufacture. This necessity for centers of agricultural exchange and the resulting practice of copartnership with urban business in centers common to both, brings to bear upon rural life a positive urban influence.

Exodus from rural life. Migration of individuals from rural life and occupation to urban work and manner of life is a historic social phenomenon. Even when the landworker was tethered to the soil by law and custom, he used to break his tether, turn his back on peasant toil, and make his escape

FIG. 6. THE FARMER MUST GO TO TOWN

to town and city life. When a little more freedom came and his procedure was no longer considered a crime, it still was viewed with alarm by statesmen. The story of statecraft in all nations attempting to stop the flow of this leakage from the land to the city is an interesting page in rural history.

With lures of many kinds, the American city is still taking toll from farm families. The standing enticement of attractive occupations, money wages, pleasures for curious youth, comforts and privileges for old age, is all the more potent in America where freedom and adventure hold sway and where,

due to pioneer conditions, a general state of flux and insta bility obtains. The relation of this attractive lure and toll t the psycho-physical structure of the persistent rural remainde it will become our task to gage.

Conflicting interest and antagonism. Among the ancien group prejudices must be reckoned the antagonism betwee farmer and townsman, which has scarcely begun to disappea yet in American society. The inevitable conflict of interes between producer and consumer seems to be accentuated in th case of the agricultural producer and city consumer.

Exclusiveness of city incorporation. The urban popula tion in village or city cluster is privileged in America with peculiar advantage coming down as an inheritance from th European periods when towns and cities wrung from thei overlords special charters of grant, exemption, and right The upshot is that a corporate psychological wall is thrown u about the urban center, and the inhabitants thereof are grante by legislative enactment certain enabling privileges of com munity character. This urban wall, exclusive in its benefit to the urban people who happen to reside within the pale, is force standing guard in the environment of the farmer. Th effect of this force upon the farmer's social attitudes remain to be plainly set forth in detail.

CHAPTER II

PSYCHOLOGY OF FARM LIFE

The so-called efficiency movement of our time, which in the department of business goes under the name of scientific management, is probably responsible for the application of the principles of psychology to many practical situations arising in the course of industry and commerce. It was a far-reaching discovery when the administrative staff of commercial organization, seeing that goods of quality did not automatically impress the consumer and produce sales, arrived at the conclusion that buying and selling was a social operation depending upon principles underlying the processes of the human mind. The psychology of salesmanship and advertising thereupon became a fixed part of business organization.

Is it not quite possible that the promoters of scientific agriculture, in their eager and confident application of the fundamental physical sciences to the processes of agricultural production and distribution, have arrived at the point where the human factor must be taken more completely into consideration on the psychologic side? Agricultural extension method, recently introduced widely in the United States, is a partial answer to this question; "demonstration," which is visible explanation on the spot, is everywhere the vogue. But has not the deservedly popular extension method in agriculture arrived at the same point in its development where business organization stood when it was "demonstrating" its goods without a basic knowledge of the psychology of the buying operation?

Unless agricultural promotion, extension, education — in

both its productive and economic aspects — is to reach a point of diminishing returns at the stone wall of the rural social mind, it apparently must add to its educational method, not only in its college curricula but in the agricultural press and the general national agricultural policy, a broad recognition of the psychological and social aspects of rural life.

The environmental influences surrounding human life, labor, and intercourse on the farmstead furnish a set of pressures and strains upon the farm life, the physiologic, mental, and social effects of which we may observe and judge. Here then is the beginning of a psychology of farm life which may, as time goes on, be elaborated by the psychologist and sociologist who happen to possess rural sympathy and farming imagination.

MUSCLE — NERVE — BRAIN EFFECTS

The principal pressure of the physical environment, as we have already observed, acts upon the farmer and his family in the constant necessary strain of lifting and carrying. The original type of engine provided by nature to bear this strain, used all through the ages and still used practically in its original form, is the contractile human muscle. The story of the farmer is to be told first in terms of this type of engine. Its romance, if there is a romance in the story, hangs upon the linking of one engine to another, and to another, and still to others; it hangs also upon the location of the control apparatus and upon the connections of this series of engines. The climax comes when a second series of engines enters the story with a new set of connections.

The hoe-farmer — primitive muscular type. The task of the primitive farmer, recognized as typical by art, brought into constant use the large muscles of the legs, thighs, trunk, and shoulders. This use resulted in both a massive development of the muscles themselves and indirectly in an evolution of vigorous viscera, lungs, and heart. These muscles (the

first in order of biological evolution, the last to collapse in premature old age) are operated by a system of nerve-center controls (neurons in series) situated in the spinal cord (which is the open-country or rural region of the nervous system) far distant from the (urban) cortex. The delicate nerve lines providing the interconnecting links (highways) from nerve-center to nerve-center (in this rural region) are relatively few, so that as a result the range of coördinated movements (rural coöperation) of the large (the farmer used) muscles is decidedly limited. This limitation of coördinated muscle movement is revealed in the well-known lack of precision and fine adjustment encountered in the use of the big muscles. The relative isolated independence of the muscles most habitually used in the major activities of the farmer and his family explains not simply the heavy, awkward bearing of the peasant, but more importantly throws light upon a further restriction pertaining to the psychology of the peasant mind.

While we are confessedly at this point of our analysis in territory of facts not fully ascertained, it seems fairly certain, if we may give full mental significance to the function of every little nerve line of connection between nerve cells, both motor and sensory, that the motor nerve-centers of the big muscles are denied fullness of intimate connection and relation to the sensory nerve-centers of the cortex. The logic of this restriction in connective machinery, therefore, seems to be that there is denied to the big muscle system a considerable amount of associative intercourse. The interpretation of this physiologic situation on the mental side is this: nature denies to the mind of the peasant lifter and carrier the privilege of having his big muscle movements summon into the stream of his ideas and thinking the rich and varied ideas stored up in latent form in his higher brain areas. Provided by heredity with all the mechanism of suggestibility and a consequent potential wealth of ideas in the upper brain, the primitive hoe-

man's heavy work in the major activities of his occupation cannot automatically relate itself to this mechanism and awaken an intellectual life. His chance for an intellectual life, therefore, must come in other ways.

It is not strange, obviously, that the adult hoe-farmer, who gazes upon the earth and sky during the long day, is of a muscular type, to whose mental life the chief struggle and

FIG. 1. THE FARMER, RULER OF HIS LAND AND SKY

strain of his occupation has not contributed its quota of mental suggestion. Nor is it any longer a source of wonder to us that the child of the peasant, equipped with the hereditary brain mechanism for an intellectual life, on his exodus from the farmstead to the city in adolescence, achieves a full measure of intellectual life.

The machine-farmer — new cerebral type. The machine is profoundly affecting the farmer's physical and mental

life, as it is all human life. With every advance in machine power for the farmstead, both in the house and on the land, a shift occurs in the strain upon the farm family. Mechanical power takes more and more the brunt of gravity, and the big muscle engine more and more falls into disuse, while the second series of muscle engines comes more and more into play in farm work.

The smaller, finer muscles of the hand and arm, neck and face (the last in order of biological evolution, and the first in old age to lose their cunning) have their controls higher up in the nervous system, much nearer the brain cells of the cortex, than the controls of the trunk muscles. The connective nerve line highways of each nerve-center controlling these finer muscles are wonderfully elaborate, interrelating the nerve-centers of the whole brain. The result is an almost infinite coördination and precision of movement of these little muscles.

Nature has granted to these small-muscle controls a possibility of interplay with a vast array of sensory nervé-centers. The imagination, therefore, of the observer is not startled by the claim that, in the very action of the finer muscles, connections are constantly made with sensory nerve-centers, and on the thought side there flows into consciousness a stream of mental associations. The logical outcome of this charter of right and privilege to the muscles of the hand and fingers is a large range of intellectual intercourse, a constant enticement to a change in ideas.

The application of the psycho-physical relations of this muscle situation of the farmer's mind is obvious. As the hoeman becomes obsolete and the farm engineer takes his place, the main typical task of the farmstead shifts its burden from the back of the peasant to the fingers and eyes of the rural mechanician. The machine-farmer becomes a new cerebral type, whose very struggle with the earth summons him to an employment of his hereditary intellectual mechanism, and a

consequent intellectual life. If history furnishes us with instances of intellectual hoe-farmers, and it can, the explanation will not be found in the mental suggestions growing out of the straining back but in other sources of the intellectual life. If, moreover, the machine-farmer of cerebral type turns out in any particular instance to be a stolid dolt, the explanation will be found in other circumstances than the cunning finger.

For purposes of theoretical discussion we shall from now on

FIG. 2. PURE-BRED CORN, SYMBOL OF SCIENTIFIC AGRICULTURE

abstract from the many types of landworker these two: the hoe-farmer or peasant, and the machine-farmer or farm engineer. Ever since the days of bits in the horse's mouth and reins to guide the horse, down to the present age of gas-driven tractor and motor car, the machine-farmer type has been in process of evolution. Moreover, the hoe-farmer, both man and woman, can be found in every land, in every part of America, true to primitive type. Between these two types lies the mass of landworkers in the United States.

SELECTION AND FIXATION OF TYPE

Among the instincts possessed by the human species can safely be reckoned the land instinct. We refer not merely to man's attachment to land as a habitat in preference to water — a preference held in common with all other land animals — but to his peculiar liking for the stretch of broad acres, his hunger for soil contact, and his primal satisfaction in the idea of landownership. This call of the land persists in the midst of urban occupations, and, awakening, often carries the lawyer, politician, clergyman, banker, back to the land of his fathers. The land instinct, although a part of the universal human inheritance, may quite obviously be found at its height in the whole farmer class.

The variant. We shall not do violence to the facts of the case if we call this heightened land instinct of the farmer *landmindedness,* and think of the landworking class on the whole as the *landminded* part of our population.

But it is a matter of common observation that landminded parents do not stereotype their own characteristics upon the life of each child. The well-known law of variation prevents this, and so it happens that among the children of any particular farm family there may occur wide variation in respect to the inheritance of landmindedness. Those children who inherit the instinct in its elemental vigor are true to type, and through the centuries have comprised the peasant or farmer class. The variants from the landminded type, the restless, high strung, curious, adventuresome — the cerebral rather than the muscular — have constituted hitherto the steady stream of migrants from the country to the city. The exodus of the variant is inevitable. Whether this single motive for migration ever leads to folk depletion of the country-side, at least a depletion in any sense bordering upon social impotency or degeneracy, has yet to be proved.

Property inheritance. The variant usually forsakes the farmstead in the period of his adolescence. The landminded youth, remaining either at home or upon a neighboring farm, waits for the inheritance of the farmstead. Usually the division of property among the children is so arranged that the farmstead is kept intact in the hands of the landminded son or daughter; or, if large enough, it is divided among the landminded children. Property inheritance, accordingly, becomes a factor in selecting the farmer type and in accumulating from generation to generation the farmer instincts in the persons who stay on the land.

Inbreeding of type. A natural consequence of the segregation of farm families into farming neighborhoods is that farm men marry farm-bred women; or, more specifically, the landminded mate with the landminded. This literal inbreeding of type is apparently a strong cumulative force fixating the landed type of mind. When educators and publicists are making rural programs and marking out rural policies, it will stand them in stead to remember that they are dealing with a type of mind which has been the result of a long process of natural selection and fixation of type. The landminded man partakes of the stability of his own hills.

ASSOCIATION OF IDEAS

Nature bequeaths to the farmer the nerve and brain mechanism incident to a full life, rich in the possibilities of an elaborate association of ideas. The nature of farm labor has decreed, however, as we have already seen, that the hoe-farmer shall, in his main task of lifting, be confined largely to using the part of his nerve mechanism which is incapable of assisting him far toward a full measure of association of ideas. It now becomes our duty to observe what the farmer's opportunity is for bringing into use that other part of his brain and nerve mechanism which is intimately related to idea formation

and to the free interplay of ideas. If his brain mechanism suited to a rich intellectual life has the opportunity afforded by his environment freely and fully to use this mechanism, then the farmer may possibly overcome the handicap of an enforced monopoly of the big muscle system of his occupational tasks. At any rate, we have arrived at a critical part of our study in attempting to measure the rural opportunity for association of ideas as determined by the rural environment.

Restricted variety of human contacts. The scattered farmstead, we have noted, is characteristically isolated from the residences and businesses of people belonging to other occupations than farming. This segregation of farmers in residence and industry, interpreted, means that in place of a varied human contact, day by day, such as a villager or city-dweller has, either in his home or business neighborhood, the farmer has only the direct personal contacts arising from the requirements of his own occupation. The full force of this fact can come home to us only when we estimate the minute modifications of ideas in any individual child, attained through the face-to-face contact, conflict, sympathy, with children reared in families where the fundamental occupational concepts are different. The city child is under the stimulating influence of a score or more of varied occupational technics. What is true of the child in this respect is true still more perhaps of the adult. For the farm woman to escape daily contacts with the wife of artisan, or artificer, of tradesman, of professional man, means a decided escape from association of ideas, and a restricted use of the mechanism of association. Only as the farmer and his family come occasionally under urban influence, or under the infrequent influence of urban visitors to the farm, do they share the immediate stimulus of a varied contact with the contemporary human mind. The universal substitute for a variety of human contact on the

farmstead is found of course in the indirect medium of literature, whose meagerness in rural life is proverbial.

Even that sort of variety of human contact afforded in meeting persons of differing individualities but engaged in the same occupation, is restricted in the case of the farmer, just because he works so much single-handed and alone, with no immediate competitor. There is small reason, therefore, to wonder why the agricultural concepts gained in such close proximity to farming processes persist in rural life and character. Farming attitudes, impulses, and judgments are naturally built up out of these relatively unmodified ideas.

Restricted number of human contacts. A certain restriction in acquaintance with people of different occupational habits might not be serious perhaps, if it could be compensated for by a wide acquaintance with a great number of people working at the same general industry. But, as has already been indicated, the farm family is cut off more or less by distance, climate, and topography from people of its own sort, and thrown back upon its own household resources and its own family type for a fundamental knowledge of human kind. This is the generally perceived restriction of farm life. Perhaps, however, it has not often enough been pointed out just what the apex of this tragic circumstance is; is it not that the family type of thinking becomes for this family somewhat fixedly the norm of human thinking in general? Is not the legitimacy of other attitudes, of other temperaments, of other fundamental judgments, ideals, philosophies, religions, which have become fixed just as solidly in other rural families, certain to be questioned, if not outlawed, by this family?

The youthful variant, after taking his leave of farm life, corrects and revises his judgments upon widening his acquaintance in the city. His associational processes are still susceptible of making the necessary brain connections for this new knowledge of the human mind; but the adult peasant, it

may well be believed, has lost, through disuse of his associational mechanism, the ability thoroughly to revise the habits of his isolated life. The farmer, therefore, may be a specialist in nature lore, but on the whole quite insensible to a legitimate range of the human mind and character.

Restricted power of human contacts. The full story of the farmer's restricted family life reaches its climax when we remember the meagerness and undeveloped character of his institutions. Urban life has reinforced its private life with precisely adjusted institutions, seeking to strengthen in dynamic quality the life of the individual for specific tasks. Urban institutions have especially developed the social consciousness and added power to the individual through social methods.

In contrast, the few small, simple institutions of rural life, standing above the family, have failed, broadly speaking, to relate the rural community to the dynamic side of the thought-world. The powerful individuals of one's own generation seem to be part and parcel of urban institutions, while it is the fate of country institutions to lose their individual geniuses, without recompense, to the city. This everyday contact with the thought world, through the medium of a membership on the part of some one in the family, in some dynamic institution — school, club, society, church — is seriously restricted in country living. The result is not only a loss in stimulus, in method, but a failure to grasp the reality of human experiment as a present factor in making life more livable.

This series of restrictions in acquaintance with the human mind in its infinite variety, range, and dynamic character, is a loss in the history of the farm home almost staggering in its social consequences, both to home and nation. Undoubtedly there are some compensations; the household, it must be acknowledged, is the gainer in solidarity, ingenuity, stability, and in its general capability of making a bare livelihood; the reliant individual who knows his own convictions is an asset to the

nation. The state in time of national stress has always recognized the human worth of its rural population and has turned to its independent countrymen for native might, sense of right and justice; and the farmer, basing his judgment upon his acquaintance with animal nature and the family social structure, has delivered his verdict with marvelous trueness. But now that the social problems of the state and world have become acute and infinitely complex, it is a grave question whether the countryman can find in family structure an adequate parallel to help him determine the international issues. Restriction of human contacts growing out of the environmental influences, therefore, faces us as a positive deficiency and handicap in rural life. Whether any alleviation of this situation is possible will demand from us an answer before our study is finished.

FIXED HABITS OF THOUGHT AND FEELING

Animism. The reproductive life and growth process divides honors with the process of lifting and carrying masses as a process characteristic of farming effort. Engaged in preserving and nourishing the plant and the animal, the farmer finds himself dealing with parentage, lineage, individual differences, acting in a recent past but going back to an infinite past. This mysterious life of the seed and animal, automatons which appear to express a will of their own, however unconsciously recognized and unreflectively accepted, exacts regard in the thought, feeling, and general character of the farmer. The hoe-man's control over the nature and architecture of the seed and animal has come up to a break, a deep chasm, where enters the will of the living organism. He must accept the behavior of seed, plant, and animal and receive as a gift out of the hand of mystery the form of his product. He tries to speculate about this mystery, but he also learns to bow to it and resign himself to restricted control.

The farmer has not been responsible, therefore, to himself or to his customer, for the form of his product. "This is the way it grows," is the farmer's answer to his own wish or to the wish of the market. This break in control of the product marks the difference between the farmer and the industrial worker. The hoe-farmer's blacksmith, the primitive type of artificer, with fire, anvil, and hammer worked his own will upon the iron, and shaped it to the limit of his craft, and was responsible both in his own mind and in the mind of the hoe-man, for the form of the product. The hoe-man exchanged his wheat kernels as they grew for the blacksmith's hoe as he had ordered the blacksmith to make it. The industrial worker in iron, wood, clay, cloth, gold, dyes, leather, acids, and the like ruthlessly subjects his materials to standard, to measure, to force, and sees his product materialize according to the principles of cause and effect without the interference of the living principle and will — except as he receives his pattern and specifications from the human customer.

This habit of work has its unescapable counter effect in the character of the worker. We shall not be surprised, therefore, to find the farmer unconsciously animistic, yielding to the living principle in his occupation, and showing this resignation in his respect for lineage and the past. Over against the materialism of the industrialist, qualified however by his constant regard for the human will, we shall find the animism of the farmer, restricted however by his relative independence of human wills.

Individualism. Organizing the details of his land management without supervision, in general accordance with tradition and custom, the farmer, we have observed, is his own boss. Not only is he in great measure a craftsman, but a craftsman exempt from superior authority and without the influence of competitors. This constant dependence upon his own judgment has wrought out the habit of self-reliance. Moreover,

his solitary mode of working in the fields, out in the environing spaces of silence, unbroken by the click of other human wills, where the tick, tick, tick of his own mental machinery is registering his own private judgments, has reinforced the habit of self-reliance. He works upon the soil; he works toward a product which is shaping up according to the will of

FIG. 3. THE BUTTER FAT TEST IS A PART OF MACHINE FARMING

God; he works under no man-made specifications or man-made patterns; he works under no pressure to please the human whim of the ultimate user of his product. Is it a matter of surprise, then, that the hoe-farmer has felt that his own idea, his own point of view, his own settled judgment, have the authentic character of the voice of God? Perhaps we are now in the way of understanding a little better why the hoe-farmer

is the world's super-individualist. He is not a criminal for undervaluing the ideas of other men. He is the victim of his environment. Possessed of all the brain mechanism for coöperation with the will of the larger world, he seems doomed by his occupational conditions to misunderstand the broader social sense and social will from sheer lack of experience with the human mind.

A brief survey of the contact with human wills enforced in other occupations will intensify this insight into the farmer's life. We have noticed that even the primitive craftsman, working before the days of the factory system of supervision and pacemaking, had to please the human mind in the form of the product. The trader is the typical urban dweller. Every operation in trade exchange is a contest in human ideas and wills. The clothier behind his counter is an observer of his customer first of all. He ceaselessly tacks against the mind over the counter, trying to get a little wind for his sail from the peculiar whim of the buyer. The lawyer trims between the wills of wranglers; the medicineman meets ills of the mind as he tries to circumvent the ills of the body; the clergyman deals in the psychological states of his people. Broadly speaking, the urban worker works with people, for people, and upon the minds of people, whatever else he may do; while the farmer, living detached from people, works neither with people, nor for people, nor upon people. Rural coöperation, under these circumstances, therefore, is "bricks without straw."

Conservatism. Apprenticed through a long childhood to his father's patriarchal ways, upon his father's land, the young hoe-farmer inherits a legacy of tradition and sentiment with his legacy of land. This particular piece of landed property is highly personal and domestic. Its roots go down into law, custom, and a long line of conventions embedded in the past. Conventionality, therefore, modifies the farmer's individualism.

His undisturbed habits of solitary life and labor make deep grooves in his consciousness. It is not surprising, therefore, that it is awkward for the hoe-farmer, who has become right-handed in his own habits, to assimilate a new idea, take a new posture, and reverse his class judgment. His well-known conservatism in matters, whether small or large, is a corollary of his individualistic frame of mind.

Eating, sleeping, and playing in the court of farm business, on call instantly for any farm demands, creates a situation in which reflection, unbiased by farm business, has a restricted chance to operate. The insistent momentum of the peculiar coördination of life and work renders almost inevitable a continuation in the thought and attitude of the farmer, however hard the farmer may strive to attain Emerson's formula of "the man upon the farm thinking." The hoe-farmer is all too apt to drop back into the rôle of the "mere farmer."

A CHANGING RURAL PSYCHOLOGY

If the hoe-man is doomed to extinction by the rise of the machine in agriculture, the hoe-farmer's psychology is more or less doomed also. It would, therefore, be a serious error to build up a program of rural social organization, resting upon a rapidly passing type of rural mind. It becomes our duty accordingly to observe more particularly the forces at work leading up to the introduction of machine technology into rural life as well as to estimate the correspondingly changing aspects in the psychology of farm life. Complexity will unavoidably enter the problem wherever the machine-farmer is grafted upon the hoe-farmer, and both types are found at work in the same personality. Persistence, moreover, of the hoe-farmer's long line of accumulated psychical inheritances, in the character of the out-and-out machine type of farmer, renders it impossible, except in theory, to watch this new type of mind at work. But we shall make the trial, and attempt to describe the change

ing habits of thought and feeling incident to machine farming, and later relate this new rural psychology to social organization.

If science captures farming. The great "if" in rural life is "if science captures farming." If science completely

FIG. 4. TRAINING IN AN AGRICULTURAL SCHOOL FOR SCIENTIFIC HOUSEKEEPING

succeeds in making an entrance to agriculture in general, the story of farming will not only furnish romance, but have a happy ending. The United States Government stakes its millions of annual financial aid upon the belief that science will enter the plodding farmer's daily routine. Each State backs up its college of agriculture and experiment station with the

hope that science will transform farm practice on the humble farm. The agricultural scientist himself is an optimist this matter and stakes his reputation and life that agricultur science will finally prevail and displace traditional farmin The sources of scepticism about the final success of agricultur science reside in the hoe-farmer himself, who, standing li an interrogation point, does not easily adjust himself to a ne technic; in the middle-class tradesman, who fears some of t raw doctrines of agricultural propaganda; in a certain breed capitalist, who distrusts all inner illumination of basic worker in a certain sort of statesman, who thinks that as fast as t farmer becomes scientific in his labor, and consequently int lectual in his occupation, he will make his exit from the la to the city. The old scepticism of the centuries faces us as whether a cunning mind can content itself with occupation in vulgar soil. There seems to be no doubt but that a set of ag cultural sciences is rapidly rising from the basic science but whether the same man who works out the art of farmi can himself be a scientist, is the doubt that puts the "if" rural life.

Control of plant and animal types a social force. T practice of experimental and scientific breeding of seeds a animals at the experiment stations has spread to certain ru sections, and ordinary farmers have succeeded in "turning t trick" of controlling types. Breeders of the "pure-bre have found a new market for their grains, plants, tubers, fru seeds, cattle, swine, sheep, poultry. Not only has this pro profitable, but it has brought into farming a new interest. T thrill of intellectual power has come to these ordinary farme and has rapidly been followed by intellectual satisfactions. new art sense has come to light. Like architects, they are n thinking of combining in breeds various sorts of utility w color, form, size, flavor, nutritive qualities.

This release of the farmer from the necessity of traditio

monotony in the reproductive process is fraught with wonderful psychological and social consequences. The few farmers who so far have joined the experimental associations and have begun to raise the pure-bred corn, wheat, oats, and barley have established in their communities an influence very disturbing to the equilibrium of the traditionalist. There quickly follows the improved standard community type. Individualism in products suffers a severe blow, when the commercialized potato type sweeps over the potato district.

A 50 per cent. increase in the ability to control the type of product means that the hoe-farmer must give up his irresponsible claim, "This is the way it grows," and come under the law of popular demand and individual whim, like the manufacturer of steel and cloth and leather.

Already milk has become a social product. Analysis of milk is perfected. The measurement of its constituents, the knowledge of its chemical and bacterial changes, and the consequent standardization have forced the dairy farmer to relate his milk production not only to the type of animal which he will breed, but to the specifications of the ultimate user of the milk. This social force disturbs the traditions of barn-building, of chores, of wearing apparel while at work. The fruit belt territory has become socialized through the demand for standard fruit. Coöperative effort in fruit raising and marketing has been the result. Farmer-breeders of cattle types, of horse types, even of hog types, furnish the best instances of social combination among farmers.

"If" traditional farming in general is driven to employ quite universally control methods of science in its reproductive process of shaping the agricultural product, and farmers in general begin to get new intellectual and esthetic satisfactions in their work, it is evident that the result will amount to a rural revolution in habits of thought and feeling. The psychology of the scientific farmer, who obviously is also the

machine farmer of the cerebral type, tends to become more like that of the urban industrialist, when we take into account only the occupational factor.

Selection of the cerebral farmer type. "If" agricultural science comes to have right of way in farming, a new element in selection and fixation of the farmer type will make its appearance. The landminded who stay upon the land will be less

FIG. 5. A TYPE OF MACHINE FARMING

and less the purely muscular and more and more the cerebral; that is, the variant now escaping from the hoe-farmer's farmstead will, in all likelihood, begin to take a second look at farming as an occupation admitting of some adventure, curiosity, ingenuity, and possibly profit. While it is premature to define the new type of variant migrating from the farm of the machine farmer of science, it certainly is plain that farming

will begin to compete more seriously with many of the urban occupations which now attract farm youth, and the farmer type will lose much of its distinctiveness. As agriculture takes on a greater measure of control in all its processes, admitting the machine process to the full, the special psychology of rural life may well be expected to resemble the psychology of industry in general.

Habits of the new farmer are in the making. Will the new farmer be animistic, individualistic, conservative, above all other men? Will the new farmer remain an adherent to convention, law, the past? Will the farm household retain its hold upon rural life, and the rule of the man continue to fashion the landscape and rural architecture? Will the farmhouse, edging away from the barn and pen, cease to be a warehouse, and relate itself altogether to human needs? These are questions which easily arise, but which it is hazardous to answer. "If science captures farming," the cerebral type of rural engineer will begin to modify rural institutions in accordance with the changing habits of rural thought and action. Presumably as the machine farmer becomes more like other men in the conduct of his occupation, he will become more like other men in his institutions. Here is the critical issue in *rural life* on the *life* side. Here is where faith in the brain of the farmer will tell. Here is where faith in democracy will tell. Here is where simple justice and a square deal to the landworker will tell.

The changing psychology of rural life opens wide the door for rural social reorganization, and it shall be our endeavor, from this point on, to elucidate the rich possibilities of rural life and character, when the farmer and his family become related more completely to the world at large, by appropriate social institutions.

CHAPTER III

THE SOCIAL PROBLEM

Whose is the problem of rural social organization? If rural industry is gradually changing from a craft to a *mechanique*, and rural character is losing some of its distinctive features, possibly its idyllic simplicity entirely, who shall accept the responsibility of directing or controlling in any wise the newly forming anatomy of rural social structure? There have already appeared volunteers for this office; government commissions, statesmen, educators, editors, clergymen, church boards, schoolmen's committees, club boards. Contemporary literature is acquainted with "rural programs" for church, school, health, recreation, business. Floating opinion, made up of the keen observations of the seeing eye, mingled with chronic complaints, mixed in with hopes and visions — all more or less compounded with lessons from history and from contemporary experience in other nations, and finally phrased in the social vocabulary of our time — has crystallized into these "programs." The rural population itself has not spoken up. Sporadic rural communities have unreflectingly achieved some institutions, which the press has exploited, but rarely sought to interpret. Let us survey some of these opinions, statements, and programs.

SOME STATEMENTS OF THE RURAL PROBLEM

Technical coöperation. An Irish publicist has favored us with a very specific treatment of the "Rural Life Problem of the United States." He finds a "weak spot in America's rural

economy" at the point of methods on the farm, especially of business and marketing methods. The problem, therefore, is how to strengthen this lesion in farm economy. The solution of the problem follows: the creation of a technic of business combination among farmers. "Coöperation" is the solvent. "Better farming, better business, better living," is the slogan, but "better business first" is the sesame which is to open the door finally to "better living." A national scientific institute which should provide a national staff of rural thinkers is a part of this rural program; a national propagandist association should take the staff ideas to the mass of farmers.

An American civilization on the land. One of the modern students of rural social life in America has said that the rural problem consists in "maintaining an American civilization on the land, so as to include a high order of social and political status as well as a satisfactory industrial status." A growing tenantry, in his estimation, threatens the American standard of independent rural living, and a low status — industrial, political, social — impends. The menace of a tendency in rural life furnishes the problem, and the solution is found in a "federation of all rural forces" in a "campaign" of effort for the "development" of rural resources and the establishment of a "rural" class "consciousness."

Awakening of the rural mind. A well-known educator, a prolific writer on many aspects of rural industry and life, has for two decades been calling to the farmer to "awaken" to a sense of his power. He has summoned the rural community to "redirect" its rural forces, to gain a "new outlook," to "spiritualize" its life and institutions. Imitation of city ideals and a consequent paralysis of rural initiative in the presence of an overwhelming urban superiority, outline the problem. The solution is such a management of state and federal agencies as shall convey to the farmer confidence in his own capacity. Reliance upon resident rural resources seems to

be the basic principle in this ruralist's philosophy. He is the farmer's Emerson, saying, "Trust thyself."

CLUES TO THE PROBLEM

Weakness. In the foregoing statements of the rural life problem we see at one point the organizer, who, successful in cementing the agricultural business of Ireland into a cogent system, believes that weakness in the business system of the farmer is a strong clue to the fundamental problem of rural life.

Danger. We see at another point the sociologist, who fearing the repetition in America of the experience and history of the European landworker, yet believing in a measure of social control of the situation, calls out everybody rural, hoping to establish a rural *esprit de corps,* as a first aid to security. Danger point is the clue to the problem.

Paralysis. At another point we see the poet to the rural spirit, who, sensing the prostration of the rural mind as a clue to the problem, keeps challenging the rural soul to rise, to stretch its wings, and to try the air.

Handicap. Weakness, danger, disability, seem to be the clues, and nobody will deny the validity of these several critical points of weakness in the present structure of rural society.

Suppose we accept this criterion for the location of the problem,— and look, therefore, for the most general and far-reaching weakness in present rural social organization as a clue to our statement of the problem. "Weakness," however seems to be a misnomer in rural life, where strength is supreme, where rugged muscularity and haughty independence greet the historian. Suppose we change the figure of speech a little and try "handicap." On his gigantic back and over his swinging stride is there any burden which the farmer, manfully bearing along, never takes off; any burden, which, though impeding his progress, he nevertheless carries, but which causes

him to arrive at every social goal belated? If a critique of the farmer's living and working conditions reveals a habitual general restriction and repression of life, we shall have the clue we seek.

Let us therefore go back over the factors in the environment and psychology of farm life, and note any loss of freedom or of equal advantage with other classes of men, watching out for a general clue to the rural social problem.

A critique of rural freedom. Postponing for a while a survey of the farmer's political freedom, a subject which must engage our attention in another connection, let us observe the range of his movements as determined by his environment and general mode of life.

The environmental influences surrounding rural economy obviously give to the farmer and his family free access to air, sunshine, land, water, space, work. In this respect the strong constitutional stamina of rural human stock is a marked advantage which the countryman possessses in comparison with the city dweller. But the farmer's manner of life, exemplified in the extreme in the career of the peasant or hoe-farmer, tends to restrict the use and the development of that part of his brain which accompanies the association of ideas and a rich and varied mental life. Moreover, as if to make certain that the hoe-farmer should not have his associative mental mechanism stirred into full activity, the fates of rural environment set serious restrictions upon his contact with people of his own kind and also with people of other kinds. Lest this hoe-farmer should surmount these restrictions the fates also seemed to decree that such contacts as he was allowed with the human mind should be restricted in dynamic power and suggestibility. Into the repressed and restricted life of the hoe-farmer we have seen shine a ray of hope, in the form of the machine and scientific technic. As we have watched the transformation, the freedom of the life of the machine farmer appears to approach

the freedom of other men. The most fundamental handicap upon the hoe-farmer, and upon the cerebral type of farmer which is slowly being grafted upon the hoe-farmer type, seems therefore to be *restricted freedom of contact with people and*

FIG. 1. A WHITE BIRCH SYMBOL OF THE FARM FAMILY

with the human mind. These restrictive and repressive forces are responsible for the super-individualism, the super-conservatism, and the super-simplexity of the ruralist, and it is these restrictive forces which seem to furnish the clue to the most general handicap of the farmer.

Restricted contact with the contemporary human mind explains the "weak spot in rural economy," the menaced "social status of the American farmer," the weakness of "rural initiative."

DEFINITION OF THE RURAL SOCIAL PROBLEM

If the most general significant deficiency and handicap in farm life is a restricted contact with the human mind, the rural social problem resolves itself into the simple question how to remove the restriction and allow the farmer class access to the human mind, especially at its highest and best.

The statement. Assuming, as we must, that the rural income problem can be satisfactorily solved by the agricultural scientist and the rural economist, setting at rest the questions of farm production, markets, credit, and large-scale purchase — problems which go hand in hand with rural social progress — we may state the rural social problem as follows: How shall the rural population liberate itself from the restrictions and repressions upon its manner of life and labor, whether in some degree forced upon it inevitably by the necessity of the case or blindly accepted from tradition, so as greatly to extend its acquaintance with persons and increase its contacts with the human mind?

A corollary. An important corollary of this problem is how to erect and maintain local rural institutions which will adequately reinforce the individual personality of each member of the farm population, conferring upon the farmer class, as a whole, the powers of an organized social consciousness.

Slogan. "Human contacts, more human contacts, and still more human contacts," is the slogan remedy of this problem of rural social organization.

Phases of the problem. How shall the farm family increase the variety of its personal contacts? How shall be assured to farmers mental touch with persons other than

farmers, so that farm experience may be enriched by the other widely varied types of experience? How shall farm women come to close quarters with other types of women? How shall they meet the banker's wife, as freely at least as the farmer meets the banker? How shall farm children and farm youth naturally come to meet and know other sorts of children

FIG. 2. A SYMBOL OF THE SOCIALIZED RURAL COMMUNITY

and young people? This is the first phase of the contact problem.

The second phase of the problem is how to increase the number of contacts, the number of acquaintances, with people, either of the same occupational type or of different types? How shall farmers get into the habit of knowing four times as many farmers, four times as many business men, professional men? How shall farm women, as a matter of course, consider the

list of their acquaintances incomplete, unless it is double, treble, quadruple, the present list? How shall farm children be allowed to know four times as many children as at present?

The third phase of the problem is perhaps the most far-reaching and influential. How shall the quality and dynamic character of rural contacts with the human mind be vastly improved? How shall the contacts of farmers with farmers, losing some of their triviality, gain in fertility, importance,

FIG. 3. A REMARKABLE OPEN COUNTRY STORE: — RURALISM IN TRADE

productivity, power? How shall the contacts of farm women gain some of the impetus of the woman's movement? How shall the contemporary thought of the world at large gain more effectual entrance into rural life?

Social problems. The solution of the rural social problem, in actual practice, will break up into a series of solutions, each one of which deals with an aspect of the original problem. So we may, perhaps, just as well recognize these aspects as special problems. We shall have then, from the purely social

point of view, the rural school problem; the rural church prob lem; the rural local government problem; the rural healt and recreation problem; the rural art problem; the rural pub licity problem, and the like. The solution of each special socia problem will be challenged with the test of "more contacts."

Life, more life, and still more life. In popular terms, in crease of contacts means larger life, broader outlook, wide horizon, deeper insight, responsibility for greater social enter prises, maintenance of human relations in local life on a mor comprehensive scale — a scale over and above the scale o farmstead, household, and neighborhood. In the phrase o common speech, the main question is one of life, more life, an still more life.

SOCIAL CONTROL

Maladjustments. We have assumed, by the fact that w have stated the rural social handicap as a problem rather tha leaving it as a bare condition, that the rural population and th American people as a nation have a measure of social contro over the rural situation, and can deliberately modify the cur rent of the rural stream. We shall all probably agree, how ever, that the range of popular control, by taking thought, i quite narrow and very likely limited to effecting slight re adjustments of elements within each factor or among th various factors. We shall, therefore, be on the lookout fo present decided maladjustments in the life of the farmer an his family, or in the life of the neighborhood, or of a large group of households, or in the rural population in general — maladjustments that have been overlooked, which when onc perceived and understood will receive a fairly unanimous con sent for readjustment.

Methods of control. As a suggestion on method of socia control and readjustment of anomalous rural situations, clea

analyses of rural life would seem to have large prospect of success. Disentanglement of rural relations of all sorts — relations of rural people among themselves and also with urban dwellers — will provide these analyses. The behavior of rural people in these various relations compared with the behavior of other classes of people will reveal any poor adjustments of social relations. Simple publicity of these poorly adjusted elements of rural life completes the first phase of social control.

When, however, analysis has located some vital maladjustment in rural life and publicity fails to gain attention or fails to awaken any social response, a second phase of control method enters. The farmer may not care to take the trouble to change his habits. A repressed psychology, growing out of the very situation under consideration, may inhibit action. The urbanite, too, may see no inducement, no immediate advantage to himself, calling for change. Then resort must be had to the slow process of education and reform by attrition — a method well-known to the minority always in the van.

Slogans pound their way into the popular mind. "Better farming, better business, better living," has made its mark already. "Federation of rural forces" has been a shepherd's crook at rural conferences, getting flocks out of huddles. "Keep the boy on the farm," has been a club used by the rural press with great effect, because so easily wielded. Perhaps it is no wonder that certain editors have no other sticks in their golf bag, and this mashie is used on all occasions.

We may well look over all the forces of social influence and control to see which can be drafted into the service of the rural social problem; fashion, competition, imitation, justice, caste, democracy, social religion? But after all, the student of sociology probably will depend most largely upon analysis — inspection, comparison, induction — and publicity of discovered relationships, as a standard method of control.

SCHOOLS OF THINKING ON THE RURAL SOCIAL PROBLEM

Current discussion of the rural problem, whether in rural conferences, in the agricultural press, in periodical literature, or in the few books of the last decade, has developed along two distinct lines, quite divergent in character. It may be premature to call these lines of thought schools of thinking, but sooner or later writers on rural matters will come to range themselves unavoidably along one line or the other.

Ruralism. The first school of thinking may be called the school of ruralism. Its adherents are ruralists, who will naturally be divided into two wings. The radical ruralist will be the more easily described. He may accept the danger of tenancy, the weakness of an individualistic rural economy, the paralysis of rural initiative, as comprising the elements of the social problem; or he may not have clearly defined to himself the problem; but whatever the form of the problem, the ruralist, and especially the radical ruralist, is clear as to the solution and remedy. Broadly speaking, ruralism proposes a self-sufficing rural social system, founded upon the segregation of farmers and farmer groups and farmer institutions.

The radical ruralist interprets "rural coöperation" as technical methods of farmers uniting with farmers to do business collectively in competition with urban business; rural schools are schools in the country, for the country, by the country; rural churches are farmers' churches, better churches than at present, better built, the flocks better shepherded, better organized, but still separate and distinct from town or city; rural recreation, in the picture of the radical ruralist, consists of farm sports, reverting to the barn dance, to the type of the husking-bee, the barn-raising, house-warming, spelling-match, singing-school, and neighborhood picnic. Carried to its radical conclusion, ruralism would erect a rural society of the members

of a single occupation, which should develop its own culture and civilization.

Ruralism, belonging to either wing, seems to be controlled by a set of fears. First, there is the fear of contamination by contact with the type of clustered life, found in village, town, or city. Is this not the group-fear, quite to be looked for in all group individualisms? This fear that the children of the country will fall before the vicious ways of the town is matched apparently by the fear of one farm neighborhood that

(c) Geneva Mercer

FIG. 4. THE LURE OF THE CITY TO THE CHILDREN OF THE LAND
Ruralism fears the Pied Piper of the city

its children will get into the rough ways of an adjoining farm neighborhood.

Then there is the fear of allurement. The Pied Piper will pipe all the children of farms through the city gate. An open social market between farm and town will, it is feared by ruralism, lead to rural depletion.

That the farmer must remain a culturally inferior class, seems to be a third fear. That he cannot stand up in a competition with the city in matters where intelligence wins, seems to

be a firmly settled obsession of the ruralist. So he will evad this danger by his high tariff of seclusion and exclusion.

The radical ruralist apparently expects the psychology of th hoe-farmer to continue, and knows no other availing weapon t offset the superiority of the town than class-conscious solid arity. Self-defense is the ruling motive of ruralism, and b choosing the path of a farmer caste, a farmer culture, farmer business system, it has imitated the wordlywise move ments of other oppressed groups, and minorities out of powe

Rurbanism. The second school of thinking may be terme rurbanism. As the word *rurban* is formed by blending *rura* into *urban,* so the idea of rurbanism is that, as the rural popu lation of America is an integral part of the nation, so the ope country is an element in the clustered town, and the town i a factor of the land, and the civilization, culture, and develop ment of rural people are to be found in conjunction with tow and small city, and not apart.

As a school of thought, rurbanism, starting from a basis o existing facts and present relations, proclaims the tendencie of rural life. It finds farm life confronting a contradiction the farmstead isolated off in the open country is even now re lated to all types of clustered social life. If it is true, as th ruralist holds, that the farmer is oil and the townsman i water, rurbanism finds them in actual life beaten frequentl into an emulsion.

Knowing all the words of the ruralist's fears, the rurbanis just because he sees similar fears working out between othe large social groups — political, religious, economic — mini mizes the significance of these fears. Instead of fearing, th rurbanist boldly attempts to adjust anew the malrelations o the farm to the cluster, so that the social interests of the far shall suffer no reducible discrimination.

Rurbanism, moreover, discerns a new psychology of rura life dawning, and is motived by trust in the capacity of th

cerebral farmer to protect himself, his family, his farmstead, by his own brain power. That the farmer shall be a full citizen in the nation, that more democracy shall be the cure for rural ills, is the creed of the rurbanist.

This is not the place to weigh these two schools of thinking on the rural problem against one another with any finality.

FIG. 5. THE RURAL NEIGHBORHOOD

As we proceed in our analysis of rural life, we shall try to relate each disentangled situation to these two rural philosophies. It may indeed turn out that temperament will cast the final ballot; and that the ruralist, do the best we can to arbitrate to a decision, will find himself hitched up with rurbanist for a better country life, but still in conflict with him.

CHAPTER IV

STRUCTURE OF RURAL SOCIETY

The quest for freedom among mortals is perennial. The Golden Fleece may be finally retrieved, the Holy Grail may be found, but freedom must needs be won anew in every generation. Freedom of movement, of academic thought, of speech, of the press, of religion, require as an adjunct, in a democracy certainly, freedom of personal contact with all types of the human mind. This has consistently been overlooked in the case of the farmer. What profits it to have freedom of speech, if the farmer lacks people to speak with; or freedom of thought, if there are no varied minds about him to call forth his thought?

Before taking up specifically, however, the problem of wider rural intercourse, we shall apply still further our method of analysis and inquire into the structure of rural society. The results of our previous inspection discover to us the scattered farmstead and farm household, a veritable rural unit, repeating its manner of life and labor over and over again and displaying to the world its compensations and restrictions. But whether there is a repeatable rural unit above the household and broader than the neighborhood, characterizing rural society generally and forming the larger segments in its anatomy and structure, we have only assumed and now must ascertain. In this search for a structural rural social unit, the behavior and interrelations of which in our own day may go far toward explaining the intricacies and possibly the restrictions of rural social organization, our imagination will be prompted, and our judgment will be prepared, to exclaim, "That 's it," when we

are confronted with the object of our search, if we may take a preliminary look at the historical background of feudal European rural life, out of which our American rural life has emerged.

MEDIEVAL RURAL LIFE AND ORGANIZATION

The manorial village. Let us refresh our memory at first with a glance at country life in England in the eleventh and twelfth centuries. All rural life in England at this time was village life. Farmhouses were gathered into clusters sheltering a population ranging from fifty to a thousand persons. Radiating from and circling around each village were the plowlands, pastures, meadows, and woodlands, spreading open; for the most part houseless, barnless, shedless, mill-less, even fenceless, clear to the similar lands, commons, and open fields belonging to the inhabitants of each adjoining village. The landscape picture presented, then, is a village cluster, surrounded at the extremities of irregular radii by a ring of similar clusters, all varying in size but separated from one another by open, unfenced, agricultural land. But the memory of each villager sticks to his own parcels of land, whether held individually or in common, so definitely, that, even without ditch, wall, or survey stakes, a clean-cut, psychological boundary, very irregular in shape it may be surmised, divides the lands of one village from the lands of every adjoining village, and sets apart a certain group of villagers as a distinctive agricultural community.

The inhabitants of the manorial village lived in small, lowly, often squalid, thatched houses, surrounding the larger manor house of the feudal lord. These people were practically all farmers, tillers of the soil, owners of land, tenants, and workers of various grades and classes, whose daily duties led them out to the fields and flocks and herds of the manor. Besides the farmers were blacksmith, miller at the lord's mill, court

officer in the lord's justice court, baker, brewer, weaver, priest, and a few craftsmen of other kinds, depending upon the situation and size of the village. The two great social institutions were the manorial court and the single parish church. Sometimes a social gild or club, sometimes a religious gild or charitable society, adorned the village life. The interests of each group were enveloped in agriculture, of a purely local, self-sufficing sort.

The "three-field system" of farming prevailed, according to which all the plowlands of each village were set off into a compact field of spring crops like oats, another compact field of fall crops like wheat, and a third similar field of resting, fallow land. These fields would follow year by year a rotation of crops so that no class of crops would succeed itself on any field. The salient feature of this type of agriculture, for the purposes of our discussion, aside from the outstanding feudal relation itself, was the universal holding of land by "scattered acres." No person in the village had the entire stretch of his own land or holding in one compact piece; but whether the holding was only five acres, ten, twenty, or thirty, or whether so much as one hundred, it was divided up into many strips, forty rods long and from four rods wide down to one rod wide, and scattered all over the plowland acreage. A man, like the historic Jack Straw, might have thirty or forty separate acres, half acres, or quarter acres, scattered over many a mile.

An apparent inextricable tangle of lands and a consequent jungle of social relationships, difficult now to comprehend, was the outcome of this system. Plowing, sowing, harvesting, more or less in common, were all at close quarters. A social plow, a social ox team, a social gang of villagers at work on the lord's special demesne land, present a picture in vivid contrast with the American farmstead. No wonder a manorial court was the rural social center.

A little annual surplus of grain and wool and pelts was exchanged in some trading town for salt and iron. When a luxury was indulged in, it came from the East across the seas. The feudal tenant was anchored by law to his village community and had to be present on call as surely as the live oak on the village green. There was no question as to where a farmer was located or where he belonged or from where registered. Every rural citizen had an unequivocal commmunity. Moreover, farmer worked and neighbored with artificer, lord, priest. One social mesh held farmer and industrialist. The villagers who were not landworkers, milled, baked, or prayed for the landworkers upon whom they depended for subsistence, while their children grew up in one another's close companionship. (The blood-bond of the manorial village is an obvious principle.)

The trading town. Of England's 1,500,000 of population in the eleventh century, all but 150,000 persons, it is estimated, lived in these agricultural village clusters. The large village merged by degrees into the trading town and city. In the thirteenth century London is thought to have had 25,000 people within its walls: York, 10,000; other trade centers ranged from 1500 to 4000 persons. Each town was walled about for protection to its homes and shops. Here were gathered craftsmen, artisans, traders. Social experience and social power — just that power and experience which accrue from a melting-pot of human minds — perhaps augmented by the natural increment of the larger cluster, had wrung charters of special privilege from feudal overlords and national rulers; exemptions from irksome burdens, a measure of self-government, freedom of movement, lump-sum taxes, representation in Parliament. Moreover, nearly all the burgesses of town and city were also landholders and farmworkers, forming a three-field system around the town outside the defensive earthworks or city walls. These town and city farmers, it is to be observed,

had superior advantages over the manorial village farmer, just because they were attached to a group economically and socially more powerful. Their community was no more distinct than the village community; but its unearned increment of size, together with its social cunning, enabled it to maintain a balance of power in the contest with the nobility. The romance of the medieval town may be read in the story of merchant gilds and craft gilds and in the evolution of municipal government.

The life of both village and town in this portion of England's history was highly coöperative and corporate. Competition was reduced, and the individual was regulated and restrained. Local community consciousness and responsibility in many respects overshadowed the national spirit. If our principal task were only to find a repeatable socio-economic rural unit in England's history, we could stop and point to the manorial village and its open-field, land foundation, dotting the map of rural England, and say, "That 's it." But our task is only just begun. We must locate in rural America, if possible, a rural, community, social, and economic unit.

MAP ANALYSIS OF A RURAL COUNTY

Is there such a thing as a rural community? If so, what are its characteristics? Can the farm population as a class be considered a community? Or can you cut out of the open country any piece, large or small, square, triangular, or irregular in shape, and treat the farm families in this section as a community, and plan institutions for them? Would the eighty-five farm homes in a Norwegian settlement, bound together by one church organization, form a community? Has each farm a community of its own, differing from that of every other? What is the social nature of the ordinary country school district? What sort of social unit is the agricultural township?

Suppose that you are on the summit of Blue Mounds, Wisconsin, overlooking the great stretch of dairy country to the east, south, and west. Farm industrial plants, each with its close-set home, embroidered with trees, form distinct patches all over the landscape. But at distant intervals much larger patches appear. You say, "There is the village of Blue Mounds; yonder is the village of Mount Horeb; over there is Barneveld." What is the relation of these villages to those farm plants? Are the villages communities by themselves? Can you safely treat them socially as complete units? How are they related to one another? What is the real meaning of these picturesque human clusters?

Is it possible that the farm clusters are related to the village cluster in such an intimate way that in any serious treatment of the one the other must be taken into account? May there not be an important social anatomy here, which needs careful tracing as a factor in any rural social reform? Have we assumed hitherto that the interrelations of farm and village or small agricultural city are all on the surface and easily read? Would it not be well, before imposing a redirected civilization upon the country man, to examine more minutely the larger movements of his ordinary life?

A recent investigation and study of the rural population in a single county of the Middle West, Walworth County, Wisconson,— a study covering a period of two years, by a method to be described later on in the chapter on "Timely Surveys"— was prompted by the desire to answer satisfactorily the foregoing series of insistent questions.

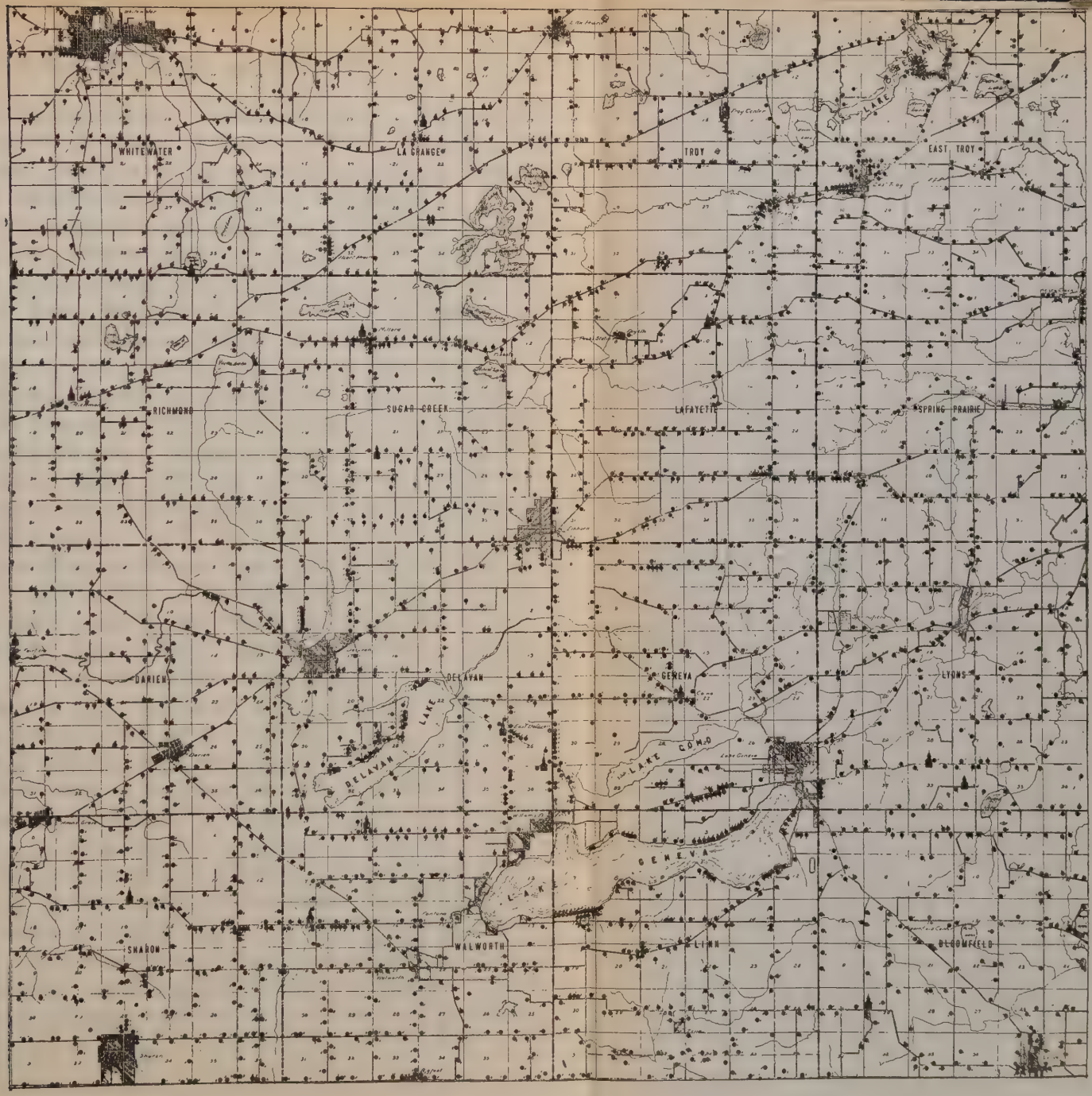
The result of this survey and study, based upon facts and records rather than upon either opinions or estimates, was put into map form, in order that it might, if possible, stare the reader in the face long enough to get his attention.

Twelve civic centers surveyed. Not all of the hamlets and smaller villages were surveyed. Twelve villages and cities

were selected: Darien, population (1910) village and township, 1249 (village probably about 500); Delavan city, 2450; East Troy village, 673; Elkhorn city, 1707; Genoa Junction village, 709; Honey Creek village, not incorporated, about 200; Lake Geneva city, 3079; Millard, hamlet about 75; Lyons, not incorporated, about 500; Sharon village, 879; Walworth village, 755; Whitewater city, 3224. This selection gave in the same class of small cities, Delavan, Elkhorn, Lake Geneva, and Whitewater. Though under city government, and under the impetus of city ideals, these centers are still fundamentally agricultural and of village type. A few industries of city type are beginning to prosper in these centers. Of the typical village type, still without city ambitions, are Darien, East Troy, Genoa, Lyons, Sharon, and Walworth. Honey Creek is nearly of village type. Though small in population, it has a bank, a one-year high school, lumber yards, and railway transportation. Millard is a neighborhood center of the one-store type, with a milk factory, school, and one church. It was selected from among many others in the county because of its availability and its typical character.

Trade zones. Surrounding each village or city center is an area or zone of land, including farm homes that trade regularly at the center. This zone is irregular in shape, due to such factors as winding roads, intervening lakes, marshes, and varying distances of the trade centers from one another. No village or city is found in the county without its farm trade zone. Within this zone the number of farm homes closely approximates the number of homes at the center. (Accessibility seems to be the largest factor in determining the regular trade center for any farm home.)

The trade areas of adjacent centers have a tendency to overlap a little, producing a belt from one to two miles in width, of neutral or common trading territory. Farmers living about half-way between centers have a double or, in some cases, a



MAP OF WALWORTH COUNTY

triple trading opportunity. A large and nearly complete trading center like Delavan is likely also to include almost all of the territory around an adjoining small or comparatively incomplete trading center, like Millard or even Darien.

These trade-zone lines run, moreover, without regard to the political lines of the township, county, and State. Only one township in the county, viz., Whitewater, lies wholly within one trade zone. Only three of the twelve trade zones lie wholly within the county; while the four zones in the southern part of the county run over into the State of Illinois.

Several trade centers lying in adjacent counties evidently invade the farming territory of Walworth County, especially in the north and east. No account is taken in the survey of these outside centers. Nor are summer resort homes and cottages around the lakes included in the survey, although they appear on the map.

The farm homes in the same trade zone use the four, five, or six main roads leading to the village center more frequently than any other extended network of highways. These families, obviously, have at least a passing acquaintance with one another. At the village they meet casually, at least, with farm families from the whole zone. This trade zone acquaintance at the village center is probably wider for each farm family than with any other area of its farm acquaintance.

The trade zones of a county are subject to extension and shrinkage with the growth of village centers in number, size, and efficiency. A particularly aggressive business spirit in any center, shown by advertising, efficient methods of buying and selling, may enlarge the boundaries of the zone somewhat or at least widen the neutral belt. The farm homes in neutral territory, which are so situated that they may go to more than one trade center, hold a position of decided advantage in determining trade policies of merchants in two or more competing small cities.

The village or city homes and the farm homes in the same trade zone have, to a certain degree, a common interest in the

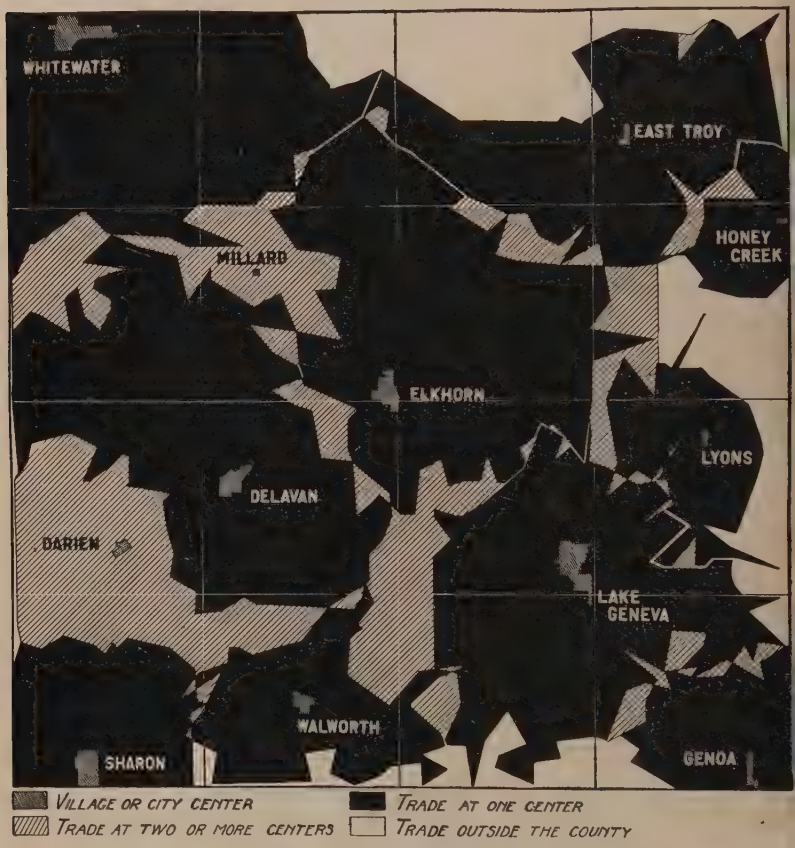


FIG. 2. TRADE COMMUNITIES

Twelve villages and small cities situated in the county serve as trade centers for the farm homes precisely as for the village and city homes, and all the homes trading at the same center form a trade community. Township lines six miles apart indicate the distance.

same trade agents, perhaps particularly in the grocer, dry-goods merchant, or clothing merchant. Even in cases where these lines are specialized for farm trade or village trade, it is

found that the village homes will be patrons of the " farmers' store," and the farm homes patrons of the " city store."

FIG. 3. BANKING COMMUNITIES

Farm homes use the banks at the village and city centers just as do the village or city residents. The homes banking at the same center form a banking community. Township lines six miles apart indicate the distance.

Banking zones. As the trade zone, so a banking zone of farm homes surrounds each village or city having a bank. The size of the banking zone compares favorably with the size

of the trade zone, and ignores township, county, and state lines; has a belt of neutral or common territory; and reaches about half-way to the adjacent banking centers. The banks are used all but universally by the farmers, and apparently the bank acts in the same capacity for the distant farmer as for villager or city dweller living within the same banking zone.

As in the trade zones, farm homes in the same banking zone use the same roads, are under the operation of the same factors of efficiency and integrity in bank management; village homes and farm homes in the village bank zone have an identical interest in bank control and policy; and farmers in the neutral belt occupy positions of special power. Honey Creek and Lyons, rather new, small banking centers, have begun with a very small exclusive banking territory, creating slowly a neutral banking belt common to adjacent neighbors.

Local newspaper zones. Apparently a local newspaper is a necessity in a complete civic center. Only seven of the twelve centers in Walworth County have newspapers. The newspaper zone conforms closely in shape to the trading and banking zones, and shows that more than half the farm families are subscribers to this agency of local acquaintance and information. Evidently the village editor and his paper serve the same purpose on the land as among the clustered roofs.

Village milk zones. The milk industry is organized in the county very generally upon the neighborhood scale, with small creameries and skimming stations scattered through the open country. However at each of the twelve civic centers is a creamery or condensery, run on a scale exceeding that of the open-country factory. These milk zones, while following the general lines of the trading zone, are naturally much smaller. Only a little neutral territory exists, and this is due to seasonal shifting.

A rapid concentration of the milk industry into these village factories, condenseries, and shipping plants is at present a

marked tendency. A few years may bring into this county the auto-truck milk gatherer for each of the large village factories — an agency already used in some parts of Wisconsin.

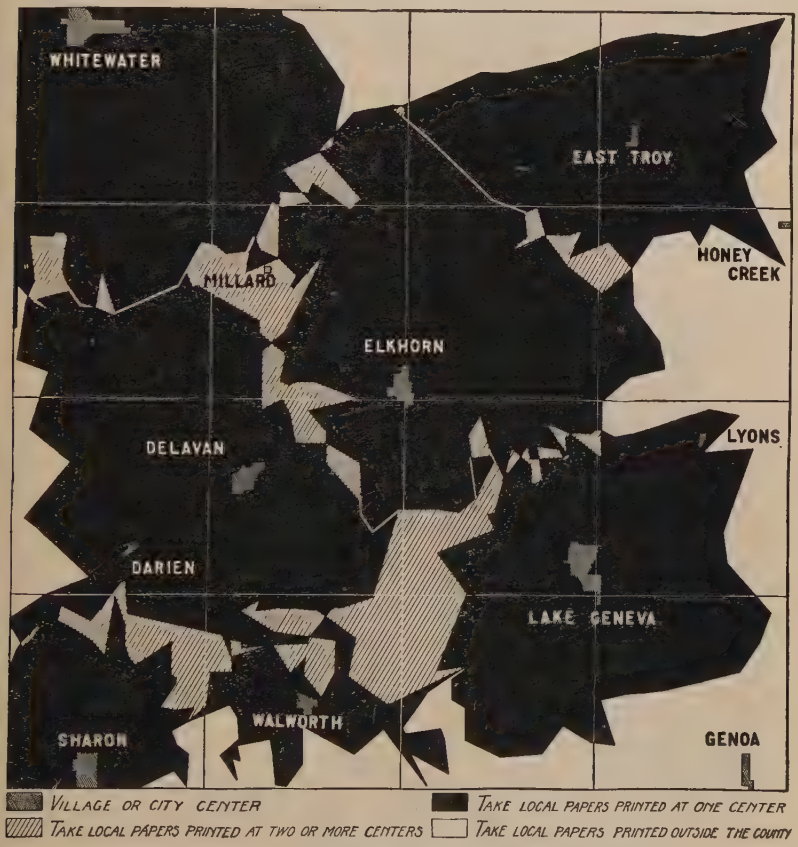


FIG. 4. LOCAL-PAPER COMMUNITIES

The homes taking the same local paper form a paper community. Such communities are pretty well defined and conform closely to the trade and banking communities.

These milk institutions at the civic centers, in cases operated and largely owned by outside companies, are industrial plants of a character especially blending the interest of the villager

with that of the farmer. Not only do the few main roads leading into the center become of critical interest, but every road in the possible milk zone takes on a new social value —

FIG. 5. VILLAGE- OR CITY-MILK COMMUNITIES

All farm homes taking milk to the same milk center form a milk community. Notice the tendency to concentrate the milk industry at the trade centers in this county. Observe the township lines.

an interest which is likely to overshadow the local road district interest or even the township road interest.

Village church zones. In the open country are many

small churches of the neighborhood and race settlement type. Every hamlet has at least one church. Nevertheless, the vil-

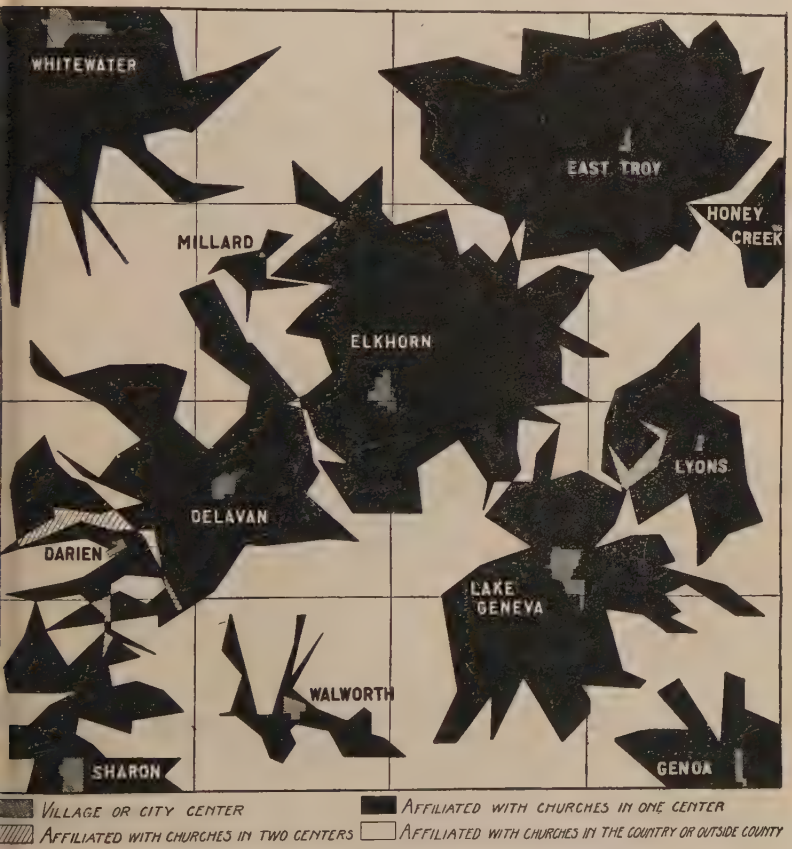


FIG. 6. VILLAGE- OR CITY-CHURCH COMMUNITIES

Although many churches of the county are in the open country, a significant percentage of farm homes is affiliated with the village or city churches, forming real church communities. The township lines are shown.

lage churches are fairly democratic and are attended by farm families going distances of five and six miles. It seems to be the policy of the Roman Catholic church in this county to locate

its churches in the villages and cities, a fact which makes several of the village church zones of considerable size, almost equal to the respective trading zones.

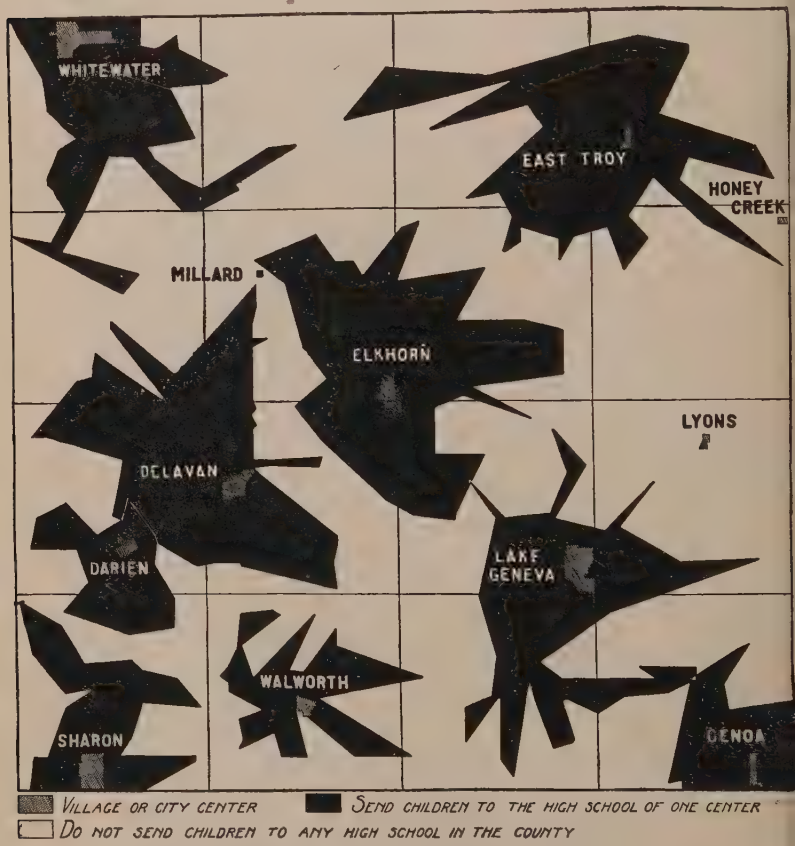


FIG. 7. HIGH SCHOOL COMMUNITIES IN WALWORTH COUNTY, WISCONSIN

Notice the fact that the trade-center high school is used by farmer and villager alike; that there are wide farm-land areas making no use of the high school. Compare with township areas.

There are a few abandoned, open-country churches along the roadsides; but the neighborhood, country churches are usu-

ally in more or less active operation. In some of the religious bodies it is the prevailing practice for the village minister to serve also one or two open-country charges, a custom which forms one more link between village and country in the same general trade zone.

At certain of the incomplete civic centers, with small population and only partial trading facilities, there is a single church, usually of some one denomination, but generally considered as a "community church." A resident minister is in charge, and a vigorous social life is in progress. The favoring circumstance for this aggressive activity seems to be the blend of farm and hamlet coöperation in a single church parish.

It should be remembered that no attempt is made in this survey to study church groups as religious bodies, and farm-home connections with the open-country churches are not considered.

High-school zones. With the exception of a few compactly grouped square miles in La Grange Township, and a scattered square mile here and there, no part of Walworth County is more than five miles distant from an existing high school. Practically every farm home in the county is easily within daily reach of some high school. Taking the county as a whole, less than 15 per cent. of the farm homes are sending children to high schools.

The high-school zones are not only much smaller than the trade or banking zones, but the proportion of farm homes within the zones using the high school is much smaller than that using the shop or bank. It will be noticed that the form of this zone follows the general lines of the trade zone. Instead of an overlapping of zone lines giving a belt of neutral territory, there appears surrounding every high-school zone a belt of homes outside the influence of any high school.

With all the general deficiency apparent in the amount of

farm use of these nine high schools, it is plain that a fair percentage of the farm families within two miles of each high school recognizes its value. The character of the high school

FIG. 8. THE HIGH SCHOOL COMMUNITY OF ELKHORN

This resembles in a general way the Elkhorn trade community, but three miles seems to be the present distance limit.

as an agent in idea-forming and association-making plays a wonderful part at the adolescent period of life in democratizing the children of the farm who attend and the children of the

village. It would be difficult to overestimate its influence as a force for constructive coöperation, were each high school consciously controlled in adaptation of subjects and manage-

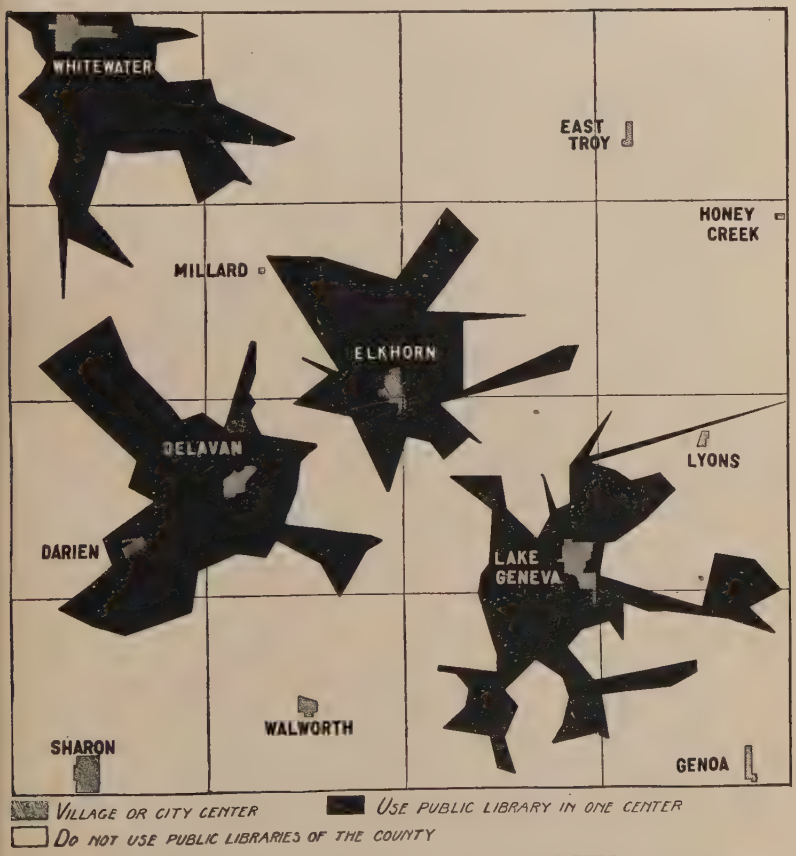


Fig. 9. PUBLIC LIBRARY COMMUNITIES

Why should not the trade center library be as available for farm homes as the bank?

ment of courses in the interest of those living upon the land as well as of those living in the small city.

Village-library zones. There are four fine examples of

the institutional library in the county. The privilege of free use is open to farm families, and a considerable number of farm homes — in fact, 31 per cent. of all farm homes within the library zones — avail themselves of this privilege. A wider farm use of the high school would doubtless lead to a wider rural use of the library.

The school districts. A study of the country school districts of the county shows that the prevailing scale of organized farm life is that of the neighborhood. The schoolhouse, an open-country church, and a creamery may frequently be found together, among fifteen to thirty families, in a territory of from three to five square miles. A slight tendency to consolidate adjoining school districts exists. There seems to be a greater tendency to enlarge the village or city district by additions of farms. It will be seen that Delavan has a school district of thirteen square miles; Lake Geneva, ten; East Troy, seven; Lyons, six; and Elkhorn, four. This probably gives Delavan one million dollars more of taxable farm property for the maintenance of its schools than Elkhorn has, while it gives to fifty farm families around Delavan the privilege of some control of their high school.

The actual but unofficial community. Eight of the twelve civic centers of Walworth County are incorporated; four as cities and four as villages. Officially, that is, legally, the incorporated centers are treated as communities, each by itself and for itself. The foregoing analysis of the use of the leading institutions of each center by the farm population discloses the fact, however, that these institutions are agencies of social service over a comparatively determinable and fixed area of land surrounding each center; that this social service is precisely the same in character as is rendered to those people — whether artisans, employees, or professional persons — who happen to live within the corporate limits of the city or village; moreover, the plain inference is that the inhabitants of the

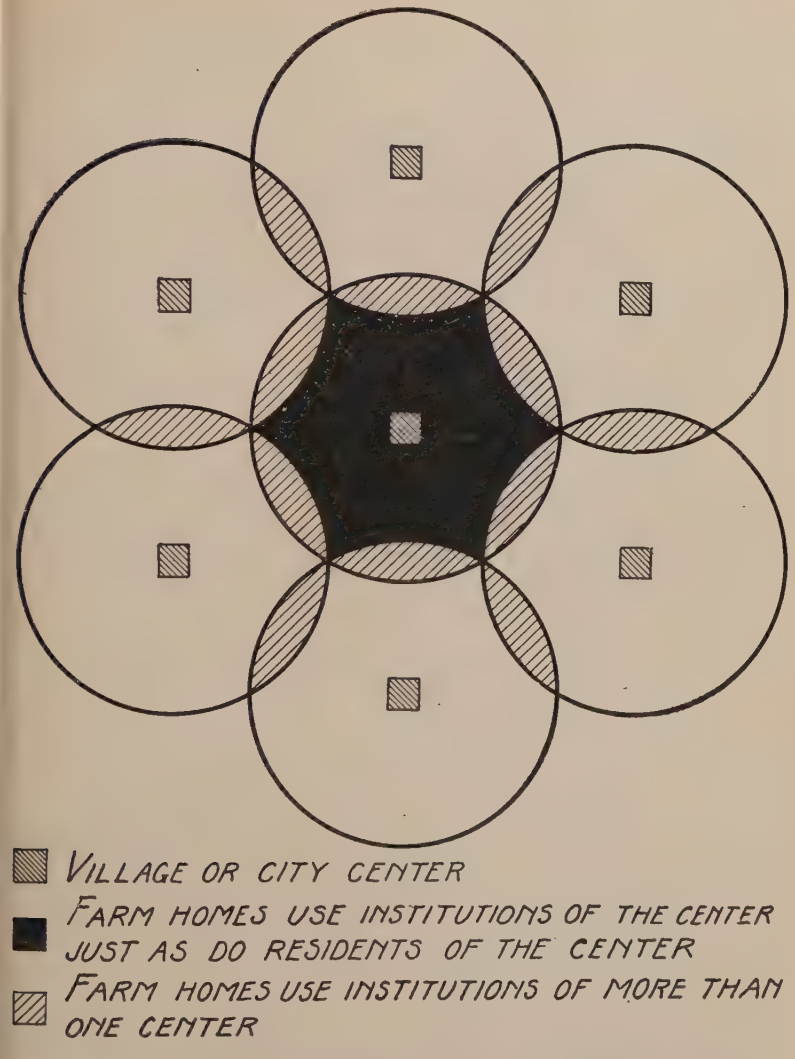

VILLAGE OR CITY CENTER
FARM HOMES USE INSTITUTIONS OF THE CENTER JUST AS DO RESIDENTS OF THE CENTER
FARM HOMES USE INSTITUTIONS OF MORE THAN ONE CENTER

FIG. 10. THE THEORETICAL FORM OF AN AGRICULTURAL COMMUNITY

If all the conditions relating to farm homes and neighboring trade centers were conceived to be equal, then apparently the agricultural community would be in the form of a circle whose outer edge it would share more or less with neighboring communities.

center are more vitally concerned with the development and upkeep of their particular farmland basis than with any other equal area of land in the state.

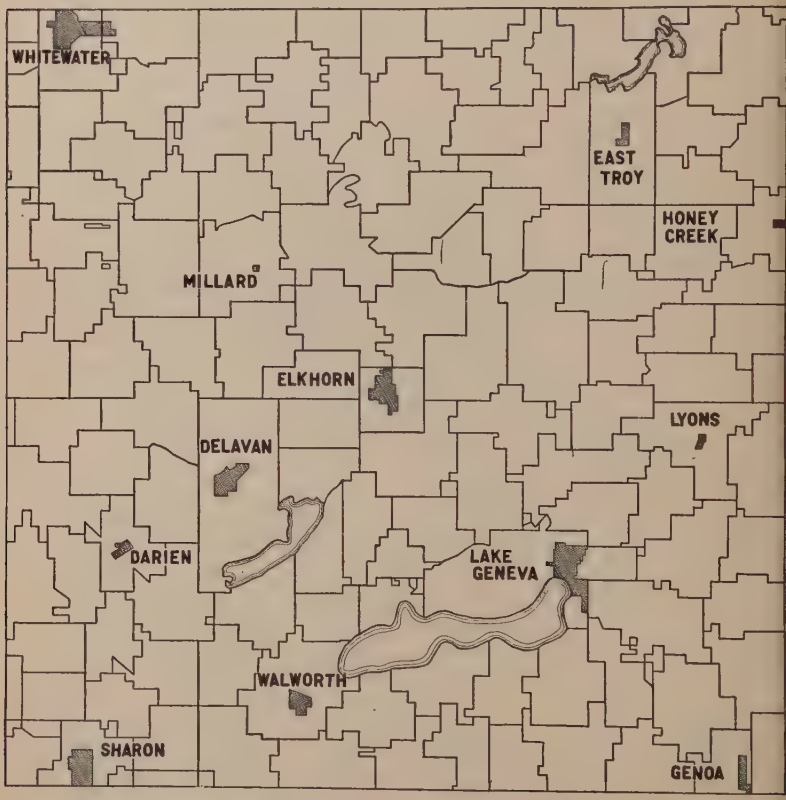


FIG. 11. A MAP OF THE SCHOOL DISTRICTS OF WALWORTH COUNTY

The small zigzag areas on this map show the scale of the prevailing type of organized rural social life in Wisconsin. The village and city centers, however, suggest a changing scale commensurate with the coming economic rural order.

It is difficult, if not impossible, to avoid the conclusion that the trade zone about one of these rather complete agricultural civic centers forms the boundary of an actual, if not legal,

community, within which the apparent entanglement of human life is resolved into a fairly unitary system of interrelatedness. (The fundamental community is a composite of many expanding and contracting feature communities, possessing the characteristic, pulsating instability of all real life.)

A conventionalized community form. It is possible to conventionalize the form and relationships of these twelve actual agricultural communities in the following way: Suppose the civic centers to be equal in size and population, equally complete institutionally, and equally distant from one another; suppose all farm homes to be connected with the centers by equally good roads at all seasons of the year, and also equally direct. Then apparently each community would be a circle, with the agricultural city as its center, having a radius somewhat longer than half the distance between any two centers. In order to include all the farm territory within some circle, and to have the least possible common area, we must impose the further condition that the centers be arranged so that only six centers are equally distant from any one center.

THE LAND FOUNDATION OF THE AMERICAN VILLAGE AND SMALL CITY

The farmer of the twentieth century in Europe and Asia is still living in village groups, going out to his lands for the day's work, housing his cattle and swine and poultry close to his dwelling. In England, however, the scattered farmstead in the open country more or less prevails, though the English farm laborer will be found living in the near-by village. In the mountains of Norway and Sweden the open-country farm dots the landscape, while in France, Denmark, Japan, and countries where agricultural lands are finely divided, the isolated homestead competes feebly with the hamlet and village type. Germany has its agricultural *dorf*, Russia its peasant village *mir*. It is, however, with the interrelations of the

American type of farm groups that we are particularly concerned; and the foregoing study of one American county — a study which, as a matter of fact, has been confirmed by subsequent studies of other American counties — suggests that every comprehensive, agricultural, retail-trading center has a relatively fixed land foundation. It, therefore, becomes our task to consider more specifically what are some of the social implications of this circumstance.

Business, the principle of village life to-day. Feeble remnants of the blood-tie or clan will be discovered in American agricultural village and small-city centers. Woodville, Warrens, Harrisville, Smithville — the village of the Wood family, of the Harris family, of the Smith family — in reality signify not only that a dominant family resided here in the past and presumably had wide family connections, but, perhaps even more, that in the business life of the region a strong family held the balance of power. John Smith was the original miller and local lumberman, who set his children up in the general store, who took over the post-office, who financed the first bank, and held mortgages on the near-by farms. John Smith was the natural local politician who was depended upon to pull the party strings. However interesting it may be to the historical student to dwell upon the feudal principle of protection and service holding the medieval cluster together, or the still more ancient principle of the blood-bond united with the principle of protection — in America in our own day, business is the principle of the village and small city, even as of the minor city and major city. Business — trade and manufacture, dealing with material goods, or, in the so-called professional lines, invention and exchange, dealing with mental and spiritual goods — seeking a profit, seeking a livelihood with a surplus, which is to be turned into a rising standard of living, is the principle and genius drawing people together into clusters. Even the retired farmer, who proverbially looks for-

ward to a quiet life in town attended by comforts and privileges denied to him on the farmstead, is frequently found swept into the stream of business after a short sojourn in town. If not actually decrepit, he finds a new game in business and becomes a middleman between the farmer class, whose ways he knows, and the trading class. He becomes implement dealer, cattle buyer, seedsman, handler of fertilizers, warehouseman, shipper. The retired farmer's surplus assets gradually find their way, more or less, into town buildings and urban enterprises of various sorts. Even though town residence, which means comfort, social life, and privilege, may be the lure to the farm woman all through the days of her drudgery and isolation, business, after all, is bound to be the heart of the town.

Town business grows up out of its own land. The perfectly obvious fact that urban clusters depend upon the land in agricultural regions has become so much a commonplace that nobody has thought it worth while to look minutely at this rationship, and draw forth the whole story of town and land. It cannot fail, however, to strike the most obtuse person, as he looks over the foregoing county maps, that the business of a town is not merely dependent upon agricultural land in a general way, but is dependent upon a particular, fixed, and easily determinable area of agricultural land *and upon no other;* taken by and large, therefore, each comprehensive retail center has its own land foundation.

As the cotton plant has its own land location and mechanical ground support, and by its system of roots and root-hair circulatory appliances reaches out into its own land area, absorbs and assimilates the soil nutrients from its own land, and *from no other;* so the retail cotton town, through its intricate business system, ramifies through its own land basis, gathers to itself the forces out of which rise stores, shops, residences, schools, libraries, churches; contracts, understandings, asso-

ciations, monopolies; town manners, pride, caste, social power. Select a magnificent Gothic pine tree, under whose shade you have lingered, perhaps dreaming dreams of comfort and luxury. With spade and hoe and then with more delicate tools unearth its root system. Follow every tiny rootlet to its end. You will find out the source of the raw materials from which nature has reared the massive pine and made all its delicate cones and needles. The tree has grown out of the assets of its own land basis and *out of no other.* If the cathedral pine is not conscious clear to the tips of its sensitive root hairs of its relationship to land and to its own land, not conscious of its whole debt to its land foundation, it only shares the obtuse indifference of the spire-abounding town with regard to its own landed obligations.

The first rational step of every agricultural town is to unearth its business root system out into the land and discover its own land basis, map it, visualize it, and begin to take into its business reckonings its own rural relations.

Each farmstead has its own natural business center. No one has yet suggested how the scattered farmstead can relate itself to the world of business except by means of a near-by village, town, or small city. In fact, there has never been any doubt in the minds of farmers that towns were necessary, in general. But, in actual practice, each farmer of the last generation found himself connected up with several incomplete, petty trade centers of the cross-roads type. One might be a grist-mill center, another contain a country store and blacksmith shop, another the post-office and country school and church, another a railroad station. Hamlets with a dozen residences might grow up about these local centers. Small village business centers, incomplete however, would grow out of some of these hamlets.

The farmstead, presented in the foregoing manner with a variety of small business opportunities, was dependent always,

more or less, upon a considerable town of a comprehensive retail character. The family became bound by sentimental ties — historic, religious, and educational — to a variety of civic spots, until the pressure of business became dominant even in farm life. Then the Federal Government took out of the countryside the crossroads post-office, and substituted the rural free-delivery route for mail, changing the farmer's mail address to the larger town. A decline at once began in the crossroads post-office hamlet. The farmer began to relate himself a little more fully to the larger town. The hamlets and villages maintaining a few restricted lines of trade thereupon began running an endurance test for life. The automobile has not made it any easier for these inefficient centers to survive, and at present we can watch the phenomenon of the passing of the hoe-farmer's hamlet and the rise of the machine-farmer's business center. In the midst of this shift of the farmer's business a little more to a real center of gravity, the ordinary farmer will be found, however, to reserve to himself the right to trade where he pleases; but though theoretically he is a free business lance, the foregoing map analysis of the farmer's paths reveals the rather startling fact that when tracked every day all through the year, as one would track the moose or elk in order to discover his habits, the farmer in America, as a matter of fact goes to trade almost exclusively at one particular, comprehensive, retail town nearest to his farmstead. It may be a long time before the present partial hamlet centers will be positively abandoned by the farmer; possibly many, surviving one type of disaster, will find new life in another type of social adjustment; but sooner or later the slow process of the greater business economy will, if the present tendency continues, relate each farmstead quite definitely to a single, complete, retail business center, and the machine-farmer will tend to become a business man along with a particular group of other business men in his own natural business center.

RURBAN RELATIONS

Corporate urban right. The general law has recognized the village and small city as a community. The visible unity of the urban group of houses, stores, and shops has been the main warrant for treating the village or small city as a community all by itself. The people are closely related in business and life and come to feel a real solidarity.

The legal provision for incorporation includes a presentation of a set of new powers and new duties to this group of homes as a comprehensive social unit. A village legislature, a village executive, the thinkers and actors who have hitherto succeeded individually by forecast, insight, integrity, and perseverance, are now banded for the village interests. The president or mayor, standing on a community pedestal, now begins to have his vision widened, and a new social machine for progress is put to work for the common good.

Manifold urban social agencies. Organizations and institutions spring up instinctively for the village population. It is assumed that there is to be a church or churches. A village without churches at once loses caste. The children of villages of course must have this social privilege of instruction in race idealism. Fraternal orders are assumed and Lodges quickly come. Human fellowship must have its ritual and mysticism for the villager. The library is assumed. It may wait for a benefactor, but it is counted on. As soon as there is sufficient taxable property the most important and significant assumption is made — the village will have a high school. It is taken for granted that the children of the village, children whose roofs are near together, should have the privilege of four years' training in idea organization and world acquaintance. Amusement halls, parks, bands, orchestras, and baseball grounds are soon provided.

As the village, following its urban ideal, moves on into small

city government, multiform organized agencies and institutions, voluntary, commercial, or municipal, in the plane of public health, education, business, information, soon follow.

Perplexing relations of village and farm. The institutional reinforcement of the village, along with the growing consciousness of village unity, clothes the villager with a secondary social personality. This is recognized, even though disparaged, by the farmer. Prestige is the outcome. Superiority is inevitable; but here begin the troubles with a necessary farm population, which the banker, storekeeper, and blacksmith know as the goose that lays the golden egg. The problem is one of pleasing the farmer and getting his trade, without building him and his mind, capacities, and wishes into the community fabric. The farmer's money is good and necessary and must be obtained, and his goodwill retained; but how to accomplish this object is a problem. Thoroughgoing incorporation of the farmer into the stream of village activities is frustrated by the fundamental conception of the self-sufficiency of the village. The farmer is presented outright with a few donations, as privileges in order to bind him. Toll, of course, is to be exacted by villagers somewhere. Craft sometimes takes the place of open dealing. The farmer does not share in the control of certain affairs which he occasionally enjoys at the village as a spectator. The outlying farm population is seldom massed. Its members come to town by team or automobile, or on foot, or horseback, do their business without a resting place of their own, stand on other people's streets, in other people's shops, and trade over other people's counters. They go back after some hours of absence to their own lands, occupations, and homes. In the village they are aliens, but aliens with a possible title to be conciliated. The embarrassment is on both sides. The farmer pays so much in trade that he feels that he ought to have consideration; he pays so little directly toward the institutions that the village considers

that his rights are not compelling. Puzzle, perplexity, and embarrassment obscure the whole relationship and situation, and the universal process of legalized insulation of village and city away from the farm, which has grown up undisputed, with scarcely a hint of abnormality, is constantly shadowed by this overhanging cloud of doubt.

Urban business provides business agents of town and farm. The farmer, like the townsman, occasionally trades in cities and towns larger than his own business center. Certain grades of goods, it is generally recognized, are to be purchased advantageously only in intercommunity centers. But, generally speaking, the village or small-city dry goods stores, groceries, coal yards, lumber yards, furniture stores, and the like are distributors to the farmers dwelling on the land foundation of the village or small city, as well as to the townsmen living and doing business in this town. Both farmer and townsman may trade by mail in a metropolitan center; and in fact the townsman trades by mail fully as much as the farmer. Even the townsman, in these days of the motor car especially, may somewhat irresponsibly trade a little either in near-by hamlets or rival towns, as the mood or occasion may seize him. However, when the balance is struck at the end of the year, it has been repeatedly found that the farmer's business center receives the greater part of his trade, even as it does of the resident townsman's trade. Moreover, a fairly conscious sense of loyalty toward this business center exists with both farmer and townsman.

This universal situation of trade gives a clue to the structure and anatomy of rural society; for even if it may not be quite claimed that the farmer creates the store, bank, shop, and office, it is certain that the merchant at the center is the farmer's man and agent also and equally, and not the townsman's man and agent alone. The merchant is a rurban agent. The bank in the agricultural town is also the farmer's institu-

tion in equal partnership with the townsman. The banker is a rurban agent. The farmer is shipper by express and freight. The railway agents are, therefore, rurban. The doctor, dentist, attorney, editor, likewise are rurban agents. Even the town preacher in America has farmers in his congregation. The town high school is also, to a greater or less degree, the educational fountain of rural life within the trade basin. The principal and faculty are rurban agents of education.

Rurban business agents become urban social leaders. At this point we are confronted with a subtle phenomenon in the structure of rural society. The occupations of the rurban agents of trade, law, health, education, religion, as we have pointed out already, dealing so largely with the mental states of people in general, have, as if by general consent, constituted these business agents leaders in the town or city of all urban social enterprises. Apparently everybody agrees that these agents should act in matters where human minds and temperaments are concerned, just because they know men and are used to the vagaries of the human mind. So it comes about that the local village or city calls upon these rurban agents to give up a portion of their surplus time and energy to managing corporate, urban government affairs. In other words, the trader half-made by the farmer, is asked by the townsman, the other half-maker, to donate all of his surplus energy in the government interests of the urban half.

If we go a step further, humanistic associations in the clustered center, such as societies, clubs, leagues, orders, churches, and the like, covering the field of sociability, health, play, art, publicity, religion must have leaders, officers, committees. So the urban commonalty calls again upon merchant, banker, doctor, to head up and manage these urban organizations. Again, out of his surplus time and energy, even against the grain though it may be, the townsman, because he is the townsmen's business agent, is pressed and drafted into community social

service. But our analysis must point out that this rurban agent's surplus time and energy have been created, to the extent at least of half, by the farmer, who is not situated so that he can force his claim upon the rurban agent's surplus. Not only does the rurban agent pay a tribute of social cunning and skill to the life of the town and city, but he pays, out of his surplus earnings, an actual money tribute to build and maintain these wonderful urban institutions which give prestige to the townsman and reinforce his power. The farmer helps create the rurban banker's surplus earnings, but the urban commonalty gets the donation of $500 toward its clubhouse, its hospital, its church, by reason of its ability to enforce social pressure.

The farmer, therefore, all unconscious to himself, it is likely, is supporting a business system which in turn nourishes a social situation in the urban center, whereby he is the constant loser of the benefits of the social power which his trade economy creates. The townsman wins his own half of social power and then absorbs the farmer's half without full compensation. (As the size of the town increases, the units of social power increase, and the more social power does the farmer population lose to the town.) This seizure of social unearned increment, created by the farmer's trade economy, but made accessible to the farmer's family only in meager amounts, is discovered by our analysis to be one of the serious maladjustments which hamper rural society. The American method of scattered farmstead, and of village and city incorporation, mulcts the farmer out of his half of the social dividends of his business economy.

THE LEGAL RURAL COMMUNITY

The township and county. The farm family trades at a village, but does not share community privilege with the village by any act of government. In America the farmer is

supposed to be provided with the political instruments of township or magisterial district government and with a county government, adequate for community purposes. But it turns out, on analysis, that the county is not only far too large for a community, but is of another type of structure. In fact, it usually includes several village communities in addition to the scattered farmsteads of farmers whose interests are remote and attenuated.

The township or magisterial district presents a territory small enough usually for community jurisdiction, but unfortunately it contains the wrong groups of people for making a compact community structure. Sections or parts of two, three, or four different trading groups of farmers usually compose the township or district as laid out by law. The township, moreover, has no rallying point, little or no visible property common to all, and, altogether, is an antiquated municipality failing to meet modern community needs. The farmer, therefore, is a man without a legal community, commensurate at least with the structure of urban communities. It is not to be wondered at, accordingly, that the American farmer has lost his community sense.

The rural neighborhood. In general, the social organization of farmers has been scaled down to the neighborhood. The country school district will very well stand as a type of the farmer's institutional life, wholly within his control and partaking intimately of all his limitations and of all his virtues. From a dozen to thirty or forty families combine to maintain an elementary public school in an area of territory containing from three to five or six square miles. Other examples of neighborhood enterprise are the open-country mill, creamery, cotton gin, cross-roads blacksmith shop, country store, ladies' aid society, country church. The in-bred traits of neighborhood life persist in these institutions. For the larger, more expensive types of organization there has not been sufficient

rallying power, nor has there been sufficient cohesion to produce institutions covering larger tracts of open-country territory. The result of this loss has been an outright concession by the hoe-farmer of the past that certain institutions belong by natural right to village and city life and organization. This spirit of submission to fate and tradition marks very clearly the conscious inferiority of the hoe-farmer. This small scale of organized social life, probably quite justified in the slow-moving, frontier age, has been carried over with stubborn momentum into our age of rapid transportation, with its scorn of distance, and large-scale farm business.

A REPEATING RURAL SOCIAL UNIT

The borough. We are ready now to assert with assurance that we have discovered the fundamental, socio-economic, rural community unit. This unit is repeated in the structure of rural society, as certainly as the cell is repeated in the structure of organic tissue. The rural unit varies in size, shape, adjustment, specialized function, as certainly as the organic cell varies. The rural, socio-economic unit, however, is characterized by the inseparable connection of a particular land foundation with a particular business center. Within this unit farmer and townsman are inseparable, in actual life and labor. This actual alliance, even though denied in farm theory and even though ignored in urban law and charter, must be reckoned with, if one would understand the structure of rural life and society.

In order that we may employ this concept in our discussion, we will give to it a name, borrowed from municipal history, namely, *borough*. The rural *borough*, then, shall be the basal unit of rural structure, of community scale and character, standing above the family unit and above the neighborhood unit, and consisting of both the business center and the land

foundation. The business center is the borough town. The land foundation is borough land. The map of a rural borough will show an irregular area of land, about a clustered center, and the irregular appearance of the plat will resemble very much the irregular appearance of any large city plat, which, as everybody knows, has, under the pressure of blind forces, become distended like an ameba. This natural configuration of the borough in accord with the social and economic facts involved is decidedly in contrast with the shape and character of the stereotyped square township, with which many a state has attempted to "rubber-stamp" its rural municipality. The rural borough becomes a new element in American geography. May not the time come when merchants, bankers, and lumber dealers will have hanging upon their office walls the map of their own borough, or the map of their county divided into boroughs, to be an accepted guide as to the social and economic watersheds, currents, and streams of the rural population?

Relation to the problem of reorganization of rural life. The English farmer of feudal times was geared in with the townsman and shared his lot and luck, because he lived with the townsman within the town walls, and with the craftsman in manorial villages. The American farmer of scattered farmsteads, out of gear with the townsman, is compelled to run along close by his side, however, and having lost in large measure his sense of community, is with difficulty geared in, either with his farmer neighbor or with the townsman. Accordingly, the farmer himself has been a willing victim of many social maladjustments. We have already noted how the borough townsman pockets the total social dividends earned by himself and the borough farmer in business partnership. The question, therefore, of reorganization of the life of the borough is very naturally suggested; but reorganization of rural life is a problem very largely of institutions and in-

struments of social development. It shall be our aim, therefore, in the chapters which follow, to consider how the institutions of the borough may be readjusted and adapted so as more nearly to solve the rural social problem.

CHAPTER V

SOCIAL RÔLE OF THE HOUSEWIFE

In the tangle of rural life, three human groups stand out with some degree of clearness and prominence: the country borough, the country neighborhood, and the farm household. Rural social organization, whether past, present, or future, must concern itself with the interrelations of these three groups. The rural social problem must be worked out among these constantly repeating human units, and the uppermost question at this point is, who are the principal agents or actors in this drama of rural life, and what are their parts or rôles? It will not be a matter of surprise to us to find that nature still picks the woman for the principal rôle in socializing rural life. The history of primitive agriculture itself is bound up with the woman. She it was who coaxed the plant and seed into growth. She tamed and domesticated the primitive animals. She coördinated life and labor into the household and farmstead. She was the original householder, homemaker, interpreter, and exponent of association. To the farm woman of to-day, accordingly, will we look to reorganize rural life on its associative side, and to win for rural society equal advantage with society at large in matters of the human mind and spirit.

HOMEMAKER

Domesticity. The family is the rural institution *par excellence,* and domesticity is beyond doubt the leading trait of American country life. It may even be claimed without much fear of contradiction that *home* gathers much of its sweet fas-

cination in the minds of men from the experience of the farm household. In this small landed cluster the housewife mother has retained her functions of guardian of her children, of preceptress, nurse, physician. Her presence — her own hand, her own smile, her own prayer — has been as constant as the familiar acres and the rising sun. She has presided over the kitchen and commissary. She has fed man and child. She has clothed them, tucked them away at night, met them in the morning. She is there at the house, while the workers are in the field. She is at home when the little ones come from school, when the farmer returns from town. If sickness or accident befalls the husbandman, she manages the farm and cares for the sick herself. If disappointment or disaster comes, she is the first to meet it. Whatever threatens the home, pierces her heart first and hardest. She is the nerve-center of the whole farmstead on the life side. She it is who quietly but insistently relates each member of the home to the world of ideals and institutions. To her plan, carried for years in her heart and pondered in her mind over and over, is due the escape from the farm of the variant boy who takes to books, or inventions, or human affairs. As the Scotch mother picks out her scholar from the brood and sends him into the world, so many an American farmwife has set apart the minister, the banker, the educator.

The farm housewife has always had the social rôle in the home, and no one has suggested that the super-individualism of the man on the farm is to be domesticated in the future, in any other way than through the discerning agency of the woman.

National bulwark. In the face of an undoubted family decline in our cities, in spite of the general urban increase, the nation may well turn with anxiety to the country population and to the farm home and to the farm woman, to maintain the family as a national institution.

The United States census shows that a larger per cent. of farm people, at all ages, marry than of urban people. That is, there are actually more rural homes per unit of population than urban.

The farm woman, moreover, has a longer married life, and so has a larger home-making capacity. The farm home is less frequently broken by divorce or by death than the city home.

The average age at death of the American farmer is seven years above that of the city business man, while the average age at death of the country woman is five years above that of the city woman.

The rural birth-rate in America is found to be 40 per cent. higher than the urban, when native-born of native parentage are compared in country and city. At present the American city has the advantage of the presence of strong, prolific, immigrant stock, country-bred on European farms, and thoroughly domestic by custom and tradition.

The city, because of its complexity and congested confusion, is a lurking place for the deadly enemies of the family and of the home. Home life on the scattered farmstead is under the mother's eye and, in general, open to the public gaze. This very publicity of rural life protects the family group from invasion or insidious disintegration. Penalties are quickly exacted in the country for violation of family faith.

Home life in metropolitan cities appears to be almost in the last ditch. The city mother has surrendered her domestic ministrations so completely into the hands of institutionalized agents that she is fast losing her social function in the household. The apartment house, the "family hotel," the division of feminine employments, the high cost of home space, commercialized recreation, are all antagonists of domesticity, that subtly weaken home-ties. This is the city tax upon city residence. From the wider point of view, therefore, the farm home has special significance as the bulwark of national life.

The nation at large becomes an intensely interested party, therefore, in any attempt to solve the rural life problem; for America will insist that any policy or program widening, varying, and deepening human contacts for the rural population shall not endanger the permanence of the farm family as a basic institution.

INTERPRETER

Family psychology. When estimating the capacity of the farm woman for a leading social rôle, it should not be overlooked that, while the man maintains the traditions of his father's family, the woman, although committed by marriage voluntarily to these same farmstead traditions, has been reared in another type of farm family on another farmstead, and brings to the new edition of the farmstead life an appreciation of another varying family viewpoint. This fact constitutes the woman the discerner of family psychologies. She becomes an interpreter by nature of at least one family to another, possibly a group of families to another group. She it is in the household who "takes the part" of the one out of the family who is misunderstood, and smooths out the wrinkles of family individualism.

Child psychology. The mother comes to read the immature mind of the child, and intimately knows the meaning of his actions before the child has learned the language code. She interprets the child to the man. She also interprets one child of the household to another, and by her appreciation of individual differences composes the conflicts, more or less within the family group. The housewife mother interprets the man and father to each child. The farm mother is, therefore, the psychologist and sociologist of the farmstead, and by so much has invaluable training for her social rôle in country life.

HOUSEKEEPER

The hoe-man built the farmhouse, but the housewife has kept it in order. She has put up with much of the inconvenience of a house planned as a shelter rather than as a woman's workshop, and has accepted the penalty that overwork has wrought upon her body and soul.

Cumulative fatigue. The muscular system of the farm woman is not her greatest asset, nor is muscular energy, though valuable, the contribution of woman to the farm home.

If the homestead partnership of man, woman, and child is ruled by the principle of economy, whereby each takes the part for which each is best suited and then fills in with tasks that seem necessary, the farm woman will be assigned first of all to the realm of the spirit, which, from time out of mind, has been considered woman's sphere. Idealisms, which heighten the commonplace into romance, art, duty, religion, spring from her when her spiritual energy is at high tide; but, as a matter of fact, overuse of comparatively light-built muscular engines brings upon the farm woman a more or less chronic state of fatigue. Fatigue poisons her nerve system. An accumulation of fatigue weakens the very capacities and energies for which the woman is most noted and most needed in the home.

The long day on the farm, the heavy lifting and carrying, the unremitting character and minutely exacting nature of cleansing — whether of house, utensils, clothes, bodies, as a fundamental requirement in housekeeping — tax feminine muscular strength to the utmost even under the most favorable conditions; and under the strain of constantly recurring emergencies of farmstead life and labor, the soul of the housekeeper in the hoe-farmer's home suffers perpetual eclipse, partial or entire.

The great virtue of work in the farm woman, standing out

in vivid contrast with the idleness of the woman in the homeless urban household, is usually costumed in the gray garb of fatigue. Over-fatigue, therefore, fastened upon the housewife like character upon the face, is the persistent foe of the spirit in rural life. The problem of rural populations at this point consists in providing measures to relieve the principal actor in the social reformation of the farm home, from the depressions, prostrations, and stagnations of feminine, muscular over-fatigue. The following story of one housewife is luminous, as it shows the transformation of a hoe-farmer's house into the house of a machine-farmer and suggests that modernization of the farmhouse is a feasible solvent of housewife fatigue and a source of surplus feminine vitality.

Modernizing an old farmhouse. Born and reared on a farm of forty acres, a woman, finally becoming mistress of the old homestead, determined not to endure the maladjustments of the old house, which her mother had quietly accepted. She obtained the coöperation of her husband, and together they planned to rearrange and modernize the house with a view to making the house as completely adapted to the upbringing of the family as the farm had been rearranged for the management of a pure-bred, dairy herd. But the expense had necessarily to be the lowest possible, consistent with the purpose of a home for the development of the human spirit.

The house was raised to give air space to the rooms. The windows were lengthened and increased in number to admit light. The chimney was placed near the middle of the house, and reached from the cellar upward, with separate flues for furnace and two fireplaces. A porch was added in front, ten feet wide and thirty feet long. Stones for the porch wall were gathered from the pasture, and the porch floor was made of concrete. Cement walks were laid from the front and side porches to the driveway and to the barn.

Three kitchen windows were cut to admit the pleasantest

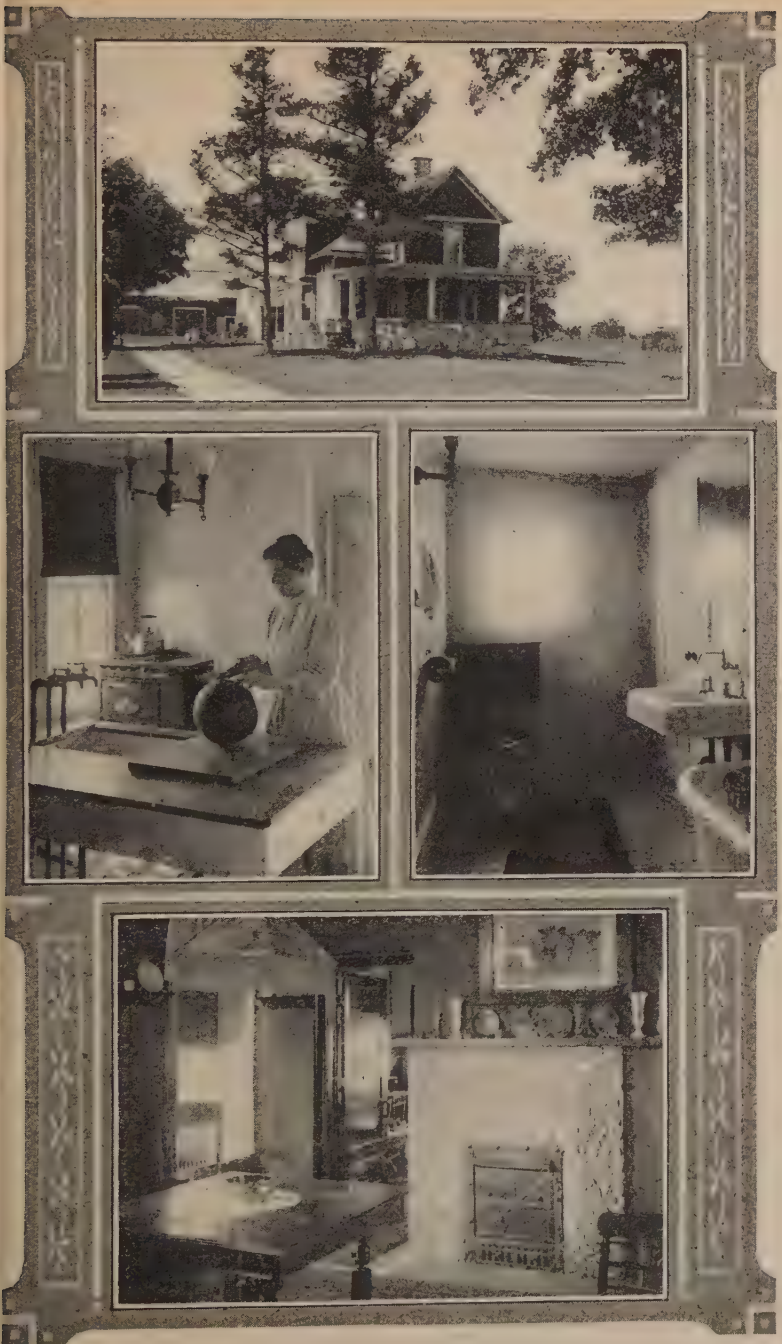


FIG. 1. THE "MANX"— AN OLD FARM HOUSE MODERNIZED
Running water for kitchen and bath; gas for light and heat. In such surroundings family life is made strong and beautiful

prospect and the fairest view of the outside world, and a window was cut in the outside door. The kitchen was painted in white enamel. In the center of the kitchen was built a table, 58 x 38 inches, standing 33 inches from the floor with a sink 18 x 34 inches in one corner, above which were placed the hard-water faucet, the hot and cold soft-water faucets. The table was made in such a way that it might be increased by a board over the sink. Built-in cupboards, flour and bread bins were arranged out of the way of dust. The gas range in the corner of the kitchen was sufficient for all the cooking needed to serve twenty people. The hot-water tank was heated in winter by the furnace, and furnished heat enough for the kitchen, besides providing hot water for a radiator in the living-room. Gas lights were installed directly over the kitchen table and sink.

The bathtub in this modernized farmhouse always formed a subject of interest to rural visitors in the home. Hot or cold water, hard and soft, were always available.

In one end of the basement was a well-lighted laundry, equipped with movable tubs. Here the washing was away from the living-rooms, and the steam was drawn up the flues of the chimney. The sink in the laundry was connected with the sewer pipes leading to the cesspool which was situated in an adjoining field.

The windmill, at one corner of the barn, automatically pumped the water and air for the large pressure tank in the basement. A thirty-barrel galvanized tank located in the hay mow held the rain water collected by the eaves on the barn during the summer months. In winter the soft water was obtained by an automatic pump from the house cistern.

The gasoline gas machine furnished gas lighting for house and barn and heat for the kitchen range. One dollar a week pays the gasoline bill for all the lighting and cooking of the farmstead. The original cost for installing the gas machine

including all piping, gas stove, and all fixtures, was $262.47; the furnace, pipes, and registers cost $135.00; two fireplaces, grates, tile, cement, and labor, $31.50; pressure tank, tank in hay mow, pump at windmill, piping, laundry appliances, bathroom and kitchen equipment, complete $295.00. At an outlay

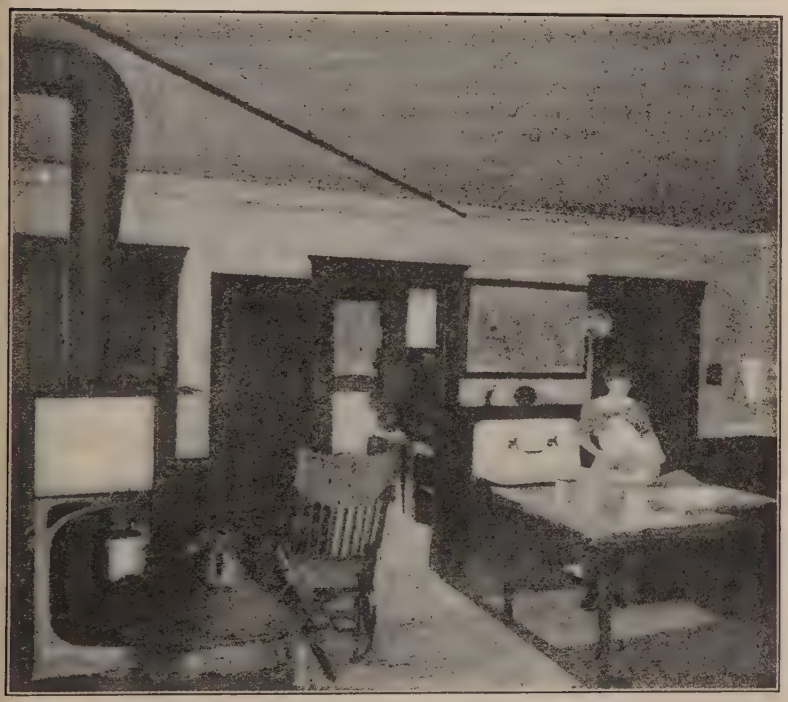


FIG. 2. RUNNING WATER IN FARM KITCHEN
The improvement most needed in country homes is a suitable water supply

of less than $800 this old homestead was transformed in such a manner that drudgery was lifted from the labor of the housekeeper, and the housewife and mother came out from under the shadow and assumed her social rôle in the family, neighborhood, and community.

The power washer. The conveniences and labor-saving

devices most welcome to the farm woman are those which help out on wash-day; for washing farm clothes is her hardest ordinary routine housework. The backbreaking task of standing over a washboard and washtub is, however, out of favor in America. The power-driven washing machine is coming into fashion instead. A portable gasoline or kerosene engine may be brought on wash-days away from its regular duty of

FIG. 3. AN IMPROVISED FARM LAUNDRY

pumping, and assigned for the forenoon to the work of the woman. Large washings, which under the old method took six hours, under the new, take four hours. Women learn to start the engine and do not depend upon the men. The cost of gasoline is usually estimated at two cents per hour per unit of horse-power. For an average washing of six washers full of clothes, at the rate of ten minutes per washer, the cost of

gasoline amounts to three cents. One quart of lubricating oil will last a year. For a family of nine or ten persons, two people can, with the aid of a gasoline-power washer, do the whole washing in three or four hours.

The electric storage battery, charged by aid of a kerosene engine, or a direct electric current from a public service line running through the country, enables the farm woman to add

FIG. 4. GASOLINE DOES THE DRUDGERY

to her house equipment an electric motor, which will run her washing machine. The electric flat-iron always accompanies the electric washer. Many a family suffers a supreme loss because the housewife and mother, after the day of hand-washing, has no surplus energy or enthusiasm for the higher life of the home. The general adoption of power washing in rural life should, as a single measure, banish chronic fatigue and add to the assets of the home a surplus of feminine en-

ergy. Thousands of idle engines already on farms could be harnessed to woman's work on wash-day. Thousands of new engines should be put to work for the woman as well as for the man. The greatest hope for banishing the terrors of rural wash-day, during the coming generation, is the gas engine and the electric motor.

The farmers' coöperative laundry. From the power-

FIG. 5. THE FIRST AMERICAN FARMERS' COÖPERATIVE LAUNDRY

driven washer on a single farmstead to a public rural laundry is a long, long step. Farmers have not generally patronized the city laundry, at least in any measure sufficient to relieve the farm wife, and the obstacles in the way of adapting the city laundry to the use of farmers seem as yet insuperable. But when a rural community has gained experience and confidence in twenty years of successful technical coöperation in

one line, it is fair to assume that it is ready for another enterprise in coöperation.

The story of the first rural coöperative laundry in the United States is prefaced by the story of years of successful operation of a coöperative creamery by the farmers of the same community. A farmers' club was another local social enterprise having weight in both town and country. The trade center of that community, a town of 1200 inhabitants, was in need of a city laundry. Why should not town and country combine in a coöperative laundry? A big community picnic answered this question, and voted for a laundry. A committee followed; then an organization; then a canvass for stockholders; and soon over two hundred stockholders became incorporated, and the laundry started work with an equipment costing $2600. During the first year, the total receipts averaged a little more than $100 a week. About 70 per cent. of this amount was paid out in wages, a 10 per cent. rebate was granted to patrons, a 5 per cent. dividend went to the stockholders, and the balance was expended for materials. One of the city patrons said that first year, "I am more than pleased every time my washing comes home from the coöoperative laundry. Never before has the investment of an equal amount of money brought such keen pleasure and enjoyment." One of the patrons living on a farm said, "If I were to voice my opinion on how to keep the girls on the farm, I would say 'Start a coöperative laundry.'"

The whole enterprise was a success from the start and every one concerned believes that it will continue to prosper.

The fame of this first farmers' laundry, established in 1912, has been widespread. In an adjoining State a public-spirited citizen, long connected with the dairy interests of the nation, offered a prize of $300 to be awarded to the "coöperative laundry which shall first be established in the State and which shall have been managed by farmers or the wives of farmers."

Two rural laundries were organized, in different counties in the State, and after a heated contest to establish "a year's successful operation" the prize was finally awarded in 1917 to a laundry establishment in a city of 1900 population, and the following statement will show the record of the winner: number of stockholders, 238; total capital stock, $5180; farmer

FIG. 6. THE MARKING AND SORTING ROOM
Farm women get used to sending clothes to the coöperative laundry

stockholders, 82, holding $2160; city stockholders, 156, holding $3020; total amount of work done for farmers in one year $1704. 47; total amount of work done for city, $4639.25; number of farmer patrons, 239; number of city patrons, 545.

Whether the "wet-wash" laundry can be made successful out in the open country for a farm neighborhood has yet to be thoroughly demonstrated. The five years' experience of

the rural coöperative laundry would indicate that there is an open door in the retail agricultural center for a partnership laundry between town and farm. Within the next ten years every State, it may be expected, will be able to show its rural laundry of some type or other. When every county can exhibit a rural laundry, then relief to the farm woman will arrive through the laundry; but no farm family can afford to wait for the rural laundry to solve the woman's wash-day problem.

FIG. 7. THE WASHERS READY FOR FARM CLOTHES
The coöperative laundry can regulate the use of cleansing materials, and so prevent injury to clothes

The gas engine, the electric motor, the gas or electric flat-iron, are the first aids to the housewife's surplus vitality. On the other hand, any farm community which has coöperative experience and spirit, especially if it is organized through the presence of a strong farmers' club, should not consider its duty done to the women of the community until it has carefully considered and weighed the possibilities of a community laundry. Even the radical individualist farmer may be interested

in a laundry a part of the time. As one of this type confessed, "The farmers' laundry is mighty handy when the women folks are sick-a-bed."

COÖPERATOR

The feminine brain and housewifely tasks. It cannot have escaped notice, in our consideration of the hoe-farmer's brain in relation to his toil, that the housewife has always had

FIG. 8. THE IRONING DEPARTMENT

a mental advantage over the man in the character of her feminine tasks. In the tender care of the child she practised dexterity. The nimble use of the fingers in coördination with the eye has been made necessary by her tasks and tools. The needle, threads, fabrics, garments; decorative art; compounding of foods; care of the sick; lullabys; teaching the infant with

lips, voice, eye, gesture; in broad outline all these explain the utilization of the farm woman's finer muscles, and consequent brain mechanism of association. When we consider these things is it strange that she is the coördinator of the household, the coöperator, the *socius* of family groups, the hostess in rural life? Handicapped as she has been in the past by heavy field work, and dragging housework, nevertheless she has maintained her mental advantage over the hoe-man as a more representative social personality, constrained thereto by the nature of her duties. Nor is there any reason to suppose that, as the machine-farmer's household displaces that of the hoe-farmer, the housewife will lose this initial social advantage.

Initiative in rural organization. With the banishment of chronic fatigue from the muscular life of the farm woman, it can be expected that the housewife will come into her own right as a leader in rural social enterprises. Wherever we find the farm woman who has relief from drudgery and fatigue, we observe the beginnings of this social initiative. The child of the household first engages her larger hope, outlook, and ambition. To relate the child of the household to his world inheritance through the processes of education and socialization, becomes her endeavor. This leads to the modernization of rural institutions. The logical hope of social coöperation rests, therefore, in the rural woman. She is to play the leading social rôle.

CHAPTER VI

SOCIAL RÔLE OF THE CHILD

If any dispute arises between the rural educator and the agricultural extension worker as to whether the woman or the child is playing the leading rôle in the unfolding drama of rural life, the compromiser will undoubtedly suggest that around the rural girl hinges the whole rural social movement. It is a matter of gossip that there is a growing reluctance on the part of the farm-bred girl to marry the young hoe-farmer and repeat the experience of isolation and drudgery endured by her mother. It is believed by many thinkers on rural problems that the mother stands back of her daughter and gives the girl a gentle turn toward the city. The situations of the girl problem, moreover, are so quickly shifted about and transformed into the setting for the farm woman problem, that the rôle of either is intensified in significance by the rôle of the other.

Wholly apart, however, from the controversial aspects of the comparative importance of rural education among children and of extension work among rural adults, it seems proper to call public attention to the specific function of the farm child, while he is a child, and quite irrespective of the fact that he is in process of becoming an adult. The farmstead, we have already shown, is a basic, socio-economic unit, and the child is a constant member of the unit group. From the point of view of rural society, it is obviously proper to inquire whether the child, as such, plays a part different from that of the adult; whether, on the other hand, in the solution of the rural problem the child in the United States is adjusted to his

task in such manner that his social contribution is untrammeled in the making. We are acquainted thoroughly with the idea that the function of the home and family is to bring forth the child and perpetuate the race; but are we as familiar with the idea that the child has an immediate, social function in the farm home, from performing which he may have been more or less deterred? If the child has experienced difficulty in functioning as a child, may not the rural home have suffered and rural society have suffered in its social development?

CHILD LABOR

Apprentice to work. The child contributes no inconsiderable part of the labor force on the typical farmstead. At

FIG. 1. THE FARM APPRENTICE GETTING HIS IDEAS

the age of six or seven years, the rural child begins to do such tasks in and out of the house as he is told to do. There are many chores connected with the domestic economy of the household which the boy and girl can do, and which become a part of their routine. Responsibility for stated work is assumed very early by the child. From tender age to the time of his majority, the child is an apprentice to the vocation of farm-

ing, as his muscular power is drafted into every sort of farm activity. The work habit becomes a part of his character. To be a shirker and slacker on the farm is to suffer rural social reproach. Work is the rural virtue, and the child on the farm imbibes this social virtue, slowly, gradually, constantly. Unquestionably, the farm child acquires the other virtues which follow in the train of the work habit.

The nation can never pay back to the farmstead the debt incurred through this training of the farm youth to habits of work. The perpetual dismay of the urban home is in finding that there is nothing for the urban child to do except to go to school; no gentle channels leading by degrees into the stream of real life work; no little useful tasks which may habituate the child to the great necessity of work. The urban child, therefore, resorts to play. His make-believe games, plays, sports, are substitutes for the rural child's apprenticeship to work.

Asset to the family. The child, as an economic asset to the farm family, is a premium which nature seems to have offered in order to bolster up the institution of the family. Where the child is a constant liability, as in many an urban home, we may see the effect in weakened home ties.

Race stamina. The labor of the child on the farm in America, with some few localized exceptions, has about it a minimum of child-labor features dangerous to the child and to society. Work in the fresh open air, attended with great variety of movement both from place to place and from task to task, has none of the hazards of mines and factories to the growing body and soul. Farm life is lavish with space in which the child may grow. The open country is a large mold, and the child's nature fits the mold. The vigorous use of the muscles induces the maximum growth and power of the great organs of the body. The farm-bred child, therefore, is the contribution of rural life to the human stock of society.

The racial function of the rural child, in a biological sense, is to grow — taking a long time for growth, having a super-childhood and a super-adolescence — to store up human energy. Society will be exceedingly wary of any plan for the rural child which may jeopardize his function of carrying the stamina of the race from generation to generation.

Free from exposure to nervous shock, either in the strains of labor or in the environment of leisure, the country child stands without a tremor awaiting his world duty. This individual freedom to grow and expand his physical capacity, unchecked, is paralleled on the psychical side by a freedom from the crowding congestion of personalities found in metropolitan centers. The nearness of human life in the big city, and especially the brutal proximity therein of adult life to child life, gives no adequate perspective to the city child as he views the ways of his elders. To the city child adult life is therefore out of focus, and the child gains an early, in fact an altogether premature, interpretation of the goals of living. His sophisticated experience of adult motives while he is yet in the growing stage, inevitably checks his capacity for full-grown adult appreciation. The farm child slowly accumulates his social wisdom, as it were by indirection and inference; and, while it is undoubtedly true that this social detachment of the child imposes a heavy penalty upon rural social development, nevertheless society as a whole will prize as a racial asset the slowly matured, social growth of the farm-bred child.

CARRIER OF THE NEW

Receptivity of the child. The idea of the child as torch-bearer for the race is familiar, but its application to rural life, perhaps, has not been fully enough made. The infant and little child is toy and plaything for adults on the farm, as everywhere else, and unquestionably does his part in keeping joy alive in the hearts of his parents; but the significant fact, from

the point of view of the rural family group, is the amazing mental receptivity of the child, which excels in certain respects the capacity of all other members of the family. As the most impressionable organism on the farmstead, the child, free from the bias of long established habit and settled attitudes of mind, responds quickly to the present, the contemporaneous, the new. His powers and habits of inhibition are not yet fully developed. The passing fact, opinion, impulse, is registered in the child. The imitative facility of the child is always ready, therefore, to receive and assimilate from experience the new, which the adult either does not notice or discredits or declines. The unescapable fact about the child's method of learning life, therefore, sets him up in the home as the specialist on things new, on facts new, on ideas new, on attitudes new. To the child we must look, accordingly, when a basic question arises about appreciating and assimilating concepts and social attitudes which are new.

The family depository. Quite possibly in urban life, especially in metropolitan life, due to the exaggerated contact of all adults with things new, the function of the child as a specialist in the new may not be impressive. But in country life, on the isolated farmstead, where tradition binds the habit of life, thought and labor to the past and the old, the child, as the carrier of the new, leaps into the full light of significance. From the point of view of the problem of rural life, in its attempt to bring to the rural mind contact with other minds — life, more life, and still more life — the child is a rural hope. If the child can be a carrier of the new to a friendly rural recipient, then rural progress will be linked up with the rural child.

Who can best gain the ear of the adult, especially in a matter contrary to present adult habits and modes of thought? Is it not the adult's own child? And is this child not the un-

biased witness to the fact, to the thought, the mode, the doctrine, the philosophy, that he receives?

The social rôle of the farm child in the family partnership has always been important; keeping the home young, keeping the mind of the aging adults supple. But in the reorganization of rural society, the social rôle of the child will be made a leading one alongside that of the farm woman. The child must be related to the world of new experience, gain his contacts, and hurry home day by day, carrying and depositing dynamic ideas in the family group where is held the money, capital, institutions, which furnish the forces of reconstruction of rural society. It will be a matter of considerable interest, from this angle, to make a brief survey of the avenues which the farm child travels in getting acquainted with the world of thought and experience.

AVENUES INTO THE WORLD

The little country school. The traditional avenue into the world of thought for the country child has been the small-scale, ungraded, one-room, district school. The children from a dozen or more farmstead principalities in the neighborhood group meet at the threshold of the little school. Here they begin to make acquaintance with other types of family life. Conflict follows contact, and socialization begins in earnest. Alliances, offensive and defensive, are formed, broken, rearranged. The balance of power is maintained by the teacher. Daily each child trudges home, reports, deposits more or less unconsciously in the family life the social spoils from the neighborhood encounters.

But the teacher is queen of the thought world. She has been up and down the rivers of life, has seen and heard, and knows the past and the latest present, among the men and women and children of all nations. The child lives at her

court, and learns there many things both old and new. The old, old things are taken home and receive the knowing approbation of the home; the new things just as readily are carried and unloaded at the hearth. There begins the adult resistance to the new. "Did the teacher tell you that?" And the way it "used to be" gets told. The outcome, however, is, on the whole, a vindication of the present, a protested acceptance of the report from the world at large as received by the little child in the court of the teacher.

At its very poorest, the little school is still an organized social machine. Compulsory by law — the law drawing its net more carefully year by year — several considerations combine to magnify the importance of this adjunct to the rural child as he plays the part in rural life. In the first place, the little school operates from one hundred and fifty to one hundred and eighty days each year, six hours a day, under supervised management. The most receptive part of the neighborhood is directly involved all these days and hours. The remainder of the neighborhood, as we have seen, is constantly affected and influenced no less profoundly by reason of the indirect character of the contact. Moreover, the field of thought of the little school is that of facts principally, which form a stable basis for social action and permanent, community building. As a rural force, with a preëminent claim at the time of the reorganization of rural society, the school, small-scale or large-scale, stands out insistent, not only because of its educational value in the narrow sense, but because of its deeply social value. When the socializing power of the little school is fully realized, as an element somewhat distinct from its purely educational function, having to do with social forces not in the curriculum or under the control of the teacher, then there will come the moment to note some of the shortcomings of the little school.

The social defects of the small-scale school may be summed up as follows:

(1) The territorial district is too small, because it does not furnish children enough. The child could profitably assimilate acquaintance with four times as many types of homes. Between the ages of six and fourteen, however, there are at least four, broad, age groups, and the small school does not provide children enough to fill these four groups so as to bring each age-group life in school to the glow of ignition. Play organization of the child suffers in consequence, and the possible social development at the group ages is checked. (2) A district of from three to six square miles containing from fifteen to thirty families is too small for an efficient development of control. Democracy is wasteful of its leadership in so small a unit. (3) The territorial taxing unit is too small. Inequalities in taxable capacity can only be leveled by a large tax unit. (4) Political supervision in counties exacts a heavy penalty from the little school. Efficiency in the school, when at the mercy of political motives, is mortgaged to forward the personal ambitions of mere politicians. (5) The small school is detached from a scheme of higher or continuation schools. This fact produces not only a serious, educational break, but sets a limit to social development which is with difficulty surmounted. (6) All the farmer's psychologic handicaps, concentrated and symbolized in the little school itself, are perpetuated apparently by the smallness of the school.

To the question, "How the child as an actor in the rural drama helps solve the social problem of rural populations?" the first answer obviously can be made, and in fact has for many years been made, "Give the country child a large-scale school, and so remedy the social defects of the small-scale school."

Wherever reorganization of the country school takes place

in America, in all likelihood the little country school must be reckoned with for a generation, like the stove, the horse, the lamp, the candle. Occasionally a writer will be found offering a defense for the small-scale type of school on grounds of rural psychology. The claim has been put forth that the rural mind is ungraded, synthetic, massive, simple, and that the ungraded school fits the farmer's mind, temperament, ideals. The force of this claim obviously is obtained from a review of the hoe-farmer's mental characteristics, and the claim is nullified by the psychology of the machine-farmer. In the transition from one type of mind to the other, the little school has its part — a part not lightly to be considered by modern advocates of "consolidation" and "centralization." Where the hoe-farmer hangs on doggedly to his little school, a sympathetic appreciation of the case can turn itself to socializing thoroughly all possible features of the little school. In the hope that the socialized little school may become an instrument for creating opinion for consolidation, one can afford to wait until the small-horizoned consciousness of the hoe-farmer's neighborhood grows up to demand a larger educational setting.

The other method of consolidation is by state law; offering great inducements for voluntary consolidation, but providing automatic death for the undersized school. This law is prompted by the fear that to temporize with an inadequate school instrument is to entrench the hoe-farmer in his position and postpone the arrival of a better country life. States are trying both methods. It is said that forced consolidation soon converts the obstructional hoe-farmer to a sympathetic supporter. On the other hand, it is claimed that the small school, socialized, is rapidly changing the rural social spirit, leading to voluntary consolidation. The story of socializing one small-scale school is so typical that it is here introduced to illustrate what is meant by a sympathetic handling of the small rural neighborhood.

THE STORY OF WHAT ONE LITTLE SCHOOL DID

What one school did and how it did it, is a story of an ingenious teacher, a socialized farm neighborhood, and an exceptionally wise schoolboard. How the children became carriers of the new to the adults of the community, through the instrumentality of organization in the little school fitted to the needs of the people, can best be told in the words of the inspiring teacher herself:[1]

Parents not interested in school. Around a little schoolhouse resting among sturdy oak trees on the top of a hill, facing a vista of Lake Mendota, centers the history of a unique bit of educational progress.

A satisfied feeling that the school was good enough had become rooted in the hearts of many of the parents of the district. The schoolhouse was old, the walls dingy, with no hallway for hanging of wraps or for placing of lunches; the heating system — a stove in one corner at the front, occupying considerable space — gave the poorest possible satisfaction. The basement — rather a cellar, or merely a hole in the ground — was dark and damp.

A social-center spirit, however, had been and was alive in the community, and many interesting Sunday gatherings were held in the schoolhouse, where questions of social and community interest were discussed, with speakers of educational reputation and civic renown.

Thus passed the first term of school. Music and drawing with water-color work had been added to the curriculum; but school was keeping in much the same spirit and way as in the preceding years.

The children, as normal boys and girls always are, were willing to work, always ready to try something new. But how could the parents be interested in the kind of work their chil-

[1] Reference.—"What One School Did"—Grace Wyman.

dren were doing? This was the question that had to be answered.

After intimate talks with the children from each home, as to the little chores which they had to do, their desires for doing certain things which they could not do, their grievances, and the like, I came to the conclusion that we must set some certain day, several months in the future, and arrange for an exhibi-

FIG. 2. THE SCHOOL AS A NEIGHBORHOOD CENTER

The children had the use of the building during school hours, but the residents of the district held many interesting gatherings in the schoolhouse on week day evenings and helpful but nondenominational meetings on Sunday afternoons.

tion — not only of work we were doing, but of work we were anxious to do, and could do if we had the equipment.

It was a cold, bitter day in January. The stove smoked and sulked. The children were sitting on their feet. I looked down the aisles of uncomfortable little bodies and twenty-six unhappy faces. Feeling sure of their confidence, I laid aside my book. The geography recitation was concluded. The children were asked to come up around the stove, for I had a

secret plan which I could no longer keep and I must tell them.

Plan for a new school. I then told them of my plan for an exhibition — an entertainment in which we would boost for a new schoolhouse. In spite of a daily program of thirty-three classes, we began our task with a vim. Nearly every morning the school opened with some new plan for the eventful day. Enthusiasm grew; the children were told to talk it at home, everywhere, but not to tell of what in the way of exhibits the day's pleasure would consist. Each child was asked to prepare an original piece of work which should be grouped in the "Original Corner." This should be some special line of work which each one would like to do in school the coming year.

The programs were printed, and the covers hand-painted with apple-blossoms. They were indeed elaborate, and a copy was sent to each home in the district. We planned our program out of doors in nature's tabernacle of trees and sunshine, stretching a canvas from one end of the building to a tree to break the wind so all might hear.

Hold a district exhibition. It was a hot spring day in May, and the blustering buzz of the first venturesome flies was lost in the chattering voices of the assembled neighborhood. One boy gave a parody on "The Old Oaken Bucket," using to clever advantage the worn-out old schoolhouse. One of the girls gave a prophecy of the schoolhouse ten years hence, keeping the question of the schoolhouse well before the gathering.

The guests were ushered into the schoolroom where an exhibit of work actually done in the school was shown, all of which spoke for itself, that much time, thought, and patience had been spent in preparation.

The "Original Corner" brought forth just the suggestion of work in the home that we had hoped to obtain. The chil-

dren joyfully brought their surprises in boxes wrapped in papers, which were placed on a table. One boy brought a handmade Dutch windmill standing in a box of earth — all his

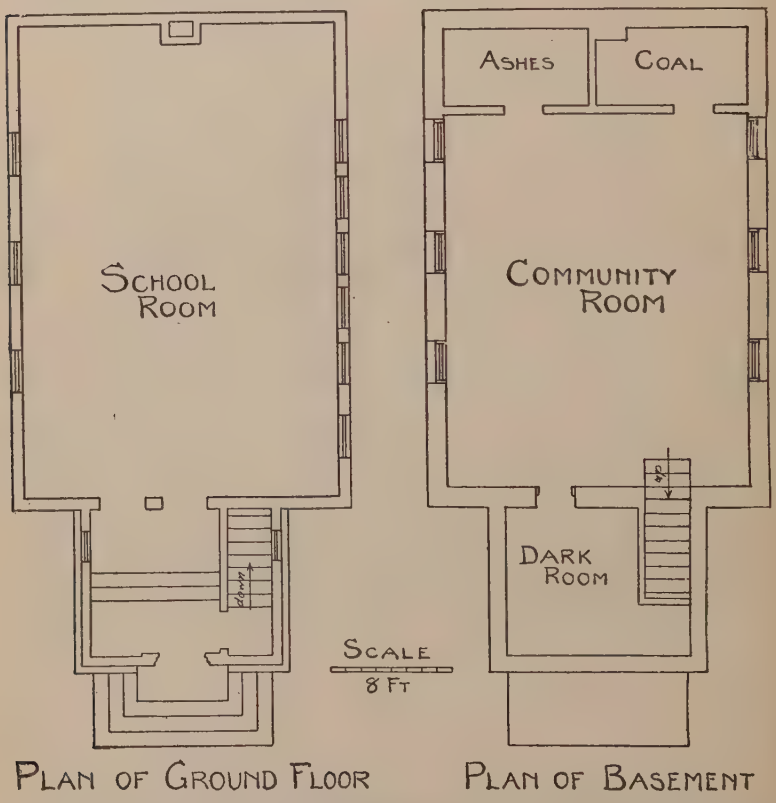


FIG. 3. THE ARCHITECT'S PLANS FOR REMODELING THE SCHOOL HOUSE

The building completely remodeled at a cost of $900, provided a well-lighted and well-ventilated schoolroom and a commodious and otherwise suitable community room.

own idea from having seen a picture. Another boy had made with his jack-knife a rule, properly marked off in the scale of inches. The girls brought, almost entirely, domestic articles. There was a cake perfectly baked and frosted; a loaf of bread,

the delicate color of which at once suggested hunger and a longing to pick it up and eat it. Others brought needle-work of various kinds, such as embroidery, belts, and bags made of Indian beads.

One of the progressive ladies of the neighborhood previously had appointed a committee to work up an evening meeting for the benefit more particularly of the men who were busy with their spring work in the day. All preparations went ahead for a rousing meeting, a short musical program of local talent being given, and a free, open discussion of the schoolhouse following. An outline of many things needed for the school in the way of remodeling and equipment was brought before the meeting. A committee of three was appointed to draw up an estimate of the approximate cost of making the suggested alterations, and was asked to report at the annual school meeting in July. The evening ended with a feeling that it was necessary to keep in line with the outside world. And so closed the school year.

I had planned, that if at the annual meeting it was voted to remodel the schoolhouse, I would remain and teach the school another year, and I would work out a plan whereby I could teach it myself with no loss of school time and no extra expense to the district for an instructor in the newly added branches.

All out for school meeting. The annual meeting came; every voter in the district was reminded of its importance by the committee; the whole neighborhood was assembled and the old schoolhouse was full.

A rather warm discussion on each suggestion of the committee followed, but with the exception of one item, viz., a cistern, the carefully estimated plans were adopted, the vote to borrow the money was cast, and improvements to the extent of nine hundred dollars were authorized.

Plain was my duty now to serve the neighborhood and

school more efficiently, and immediately I began collecting all the information possible from every means offered by books. Greatly inspired was I for my task when I read an article stating that domestic science would be installed in every rural school in a certain State at the approximate cost of ten dollars per equipment, and that a text-book especially adapted for rural schools would soon be completed for their use. This settled in my mind that it was a possibility, and upon writing for information I found the authorities very courteous indeed, and glad to share their solved problem with us in our attempt. Several weeks elapsed, and after writing a second letter asking for the promised information and receiving no answer, I felt the responsibility falling directly upon me.

Visit homes to get better acquainted. Weighing the matter carefully in my mind, I set about to make my own text-book. How could I know just what the children in the homes most needed; how could I know the mother's ambition for her girls and boys? Naturally there was but one answer to this seemingly difficult problem. I must visit each home in the district; I must see how the people live; I must share the problem of the overworked and perplexed mother in home duties, and awaken an interest in her to have her girls taught to cook, sweep, iron, sew, and do these tasks just as well as their writing, reading, and arithmetic. Many were my experiences in these visits. In some homes it meant the making of a dress for the approaching school term; in other homes, inasmuch as it was the fruit season, it meant helping in pickling and preserving — and such an opportunity it was, when a mother would turn over this job to me, of exhibiting special care in cleanliness, while having a heart-to-heart talk about her domestic troubles. In other homes they were found threshing, and I always " just happened to be wishing I knew them better, and I thought I 'd drop in."

Thus every home was visited, and in every home my plan

for the new line of work was disclosed and most cordially indorsed. So half the battle was won.

Coöperation with the mothers had been gained, the text-book was completed, the approximate cost was estimated, the city had been searched for a suitable stove and oven, all plans complete, save one — the consent of the schoolboard to purchase my equipment.

FIG. 4. THE SCHOOLROOM SEATED FOR A NEIGHBORHOOD MEETING
Much has been done to make the schoolroom convenient and attractive. It is even homelike in appearance.

Upon laying my plan before the clerk of the schoolboard, it was met sympathetically and approved; but the consent of the other two members had to be secured. We decided to take them to the city to inspect the domestic science kitchens of the schools, and incidentally the manual training equipment — although I had little hope of any support to include this in our new work. To the city we went, and having previously arranged with some of the high school teachers to show us around, the afternoon was spent most pleasantly.

Time	Course of Study	Monday	Tuesday
9:10	Music and Note Reading..	.....	Pearl—Typewriting .
.....	Primary Reading—Wilma–2	.....	Adelia—Sewing ....
9:40	Primary Reading—Upper..	.....	.....
9:55	A—Middle Geography.....	Inez—Sewing	.....
10:10	B—Middle Geography.....	Walter H.—Typewriting	.....
10:30	Advanced Geography.....	Agriculture	.....
10:45	Recess	Recess	Recess
11:05	Primary Numbers—Sula–2.	.....	.....
.....	Primary Numbers—Upper.		
11:15	A—Middle Arithmetic....	Myrtle—Sewing	Lillie—Sewing .....
11:35	B—Middle Arithmetic.....	Walter F.—Typewriting	.Wilma—Typewriting.
12:00	Advanced Arithmetic.....	.....	
1:00	Noon	Noon	Noon
1:40	Primary Reading—Wilma–2	Current Events	Music .....
.....	Primary Reading—Upper..	Sula—Typewriting	Hazel—Sewing .....
1:50	A—Middle Language.....	Wilma—Sewing	Inez—Typewriting...
2:05	B—Middle Language.....	Physical Culture	.....
2:20	Advanced Grammar.....	.....	.....
2:30	Drawing	Drawing	Penmanship .....
2:45	Recess	Recess	Recess
2:55	Primary Language–3.....	.....	.....
3:10	Middle Reading—B.....	Hazel—Typewriting ...	Merritt—Typewriting
3:25	Middle Reading—A.....	Pearl—Sewing	Sula—Sewing .....
3:40	Advanced Reading.....	.....	Manual Training 1
4:00	Spelling Classes—3		

Sewing Schedule:

Inez—Monday, Wednesday Before recess A. M.
Adelia—Tuesday, Thursday Before recess A. M.
Myrtle—Monday, Wednesday After recess A. M.
Lillie—Tuesday, Thursday After recess A. M.
Wilma—Monday, Wednesday After noon hour
Hazel—Tuesday, Thursday After noon hour
Pearl—Monday, Wednesday After recess P. M.
Sula—Tuesday, Thursday After recess P. M.

Weekly Helpers Primary Classes.
- Monday, Inez
- Tuesday, Hazel
- Wednesday, Myrtle, Wilma
- Thursday, Pearl, Lillie
- Friday, Lillie

1 From 2:45 to 4.00.

ADDING TO A

By coaching one of the older pupils to teach some of the primary

Words cannot express my great joy in having my plans accepted, even to the manual training for the boys.

And thus school began in a new and modern schoolhouse, and there was introduced into the daily program the new and long-anticipated domestic science and manual training. The next step was to arrange a schedule whereby both teacher and pupil could do the outlined work to the greatest advantage.

Adding to a crowded program. Like all rural schools of any size, the number of classes almost equalled the num-

Time	Wednesday	Thursday	Friday
9:10	.....		
.....	Myrtle—Typewriting	.....	Inez—Typewriting
9:40	Inez—Sewing		
9:55	.....	Adelia—Sewing	
10:10	.....	Russell—Typewriting	
10:30	Kindergarten Day...		
10:45	Recess	Recess	Recess
11:05	.....	.....	Lillie—Typewriting
11:15	Bernard—Typewriting	Lillie—Sewing	Library Day
11:35	Myrtle—Sewing	Walter H.—Typewriting	
12:00	.....		
1:00	Noon	Noon	Noon
1:40	Current Events	Music	Current Events
1:50	Wilma—Sewing	Hazel—Sewing	
2:05	Physical Culture.....	Walter F.— Typewriting	Physical Culture
2:20	Lillie—Typewriting ..		
2:30	Water Colors.....	Penmanship	
2:45	Recess	Recess	Recess
2:55	.....	.....	Domestic Science 2
3:10	Adelia—Typewriting..	Sula—Sewing	Mother's Day—Fourth Friday each month
3:25	Pearl—Sewing		
3:40	.....		
4:00	.....		

Manual Training Schedule:

Walter H.—Foreman
Merritt W.—Monday after recess A. M.
George S.—Monday afternoon
Walter Franey—Foreman
Roy P.—Before recess A. M., Monday
Bernard—After recess P. M., Monday
Walter H. } Each foreman
Walter F. } 2 Helpers

Spelling Classes:

Blue Ribbon—Head of Class
Green Ribbon—Foot of Class

Typewriting Schedule:

Monday—Walter H.—Sula—Hazel—Wilma
Tuesday—Walter F.—Pearl—Inez—Merritt
Wednesday—Myrtle—Bernard—Lillie—Adelia
Thursday—Russell—Walter H.—Walter F.
Friday—Open to Primary grades

Officers of School:

Pres.—Pearl Stace
Treas.—Sula Fischenich

Grace Wyman, Teacher

2 From 2:45 to 4:00

CROWDED PROGRAM

classes the teacher found time for the extra and special work.

ber of children in attendance, and how could I add still more to my curriculum! I finally decided to coach my oldest girl to teach the three youngest primary reading, number and language classes. This worked out with perfect satisfaction. These classes recited in the rear of the room, occasionally being allowed to go to the basement to recite. By this method the primary grade made such rapid progress that one reading class was advanced to the next higher, and two number classes were promoted to the advanced primary, thereby doing away with three classes a day. This indeed was

a wealth of time which I might utilize in carrying out my new work.

Equipment for the cooking classes. In buying equipment for our work in domestic science we were careful to secure only the utensils which were really needed. In this way we were able to avoid unnecessary expense and to please the mothers of the girls, who, practical folk that they were, would not have excused any extravagance or needless purchases. Following is a list of our equipment:

Dish pan	$0.10
Egg beater	.05
Bread baking pan	.10
Tray	.10
Stew kettle and cover	.20
Sugar jar	.10
Flour jar	.10
Fork	.05
Table knife	.05
Teaspoon	.05
Table spoon	.05
Measuring cup	.10
2 plates	.10
Platter	.10
Rolling pin	.10
Colander	.10
Sieve	.05
Scrub brush	.05
Kerosene stove, one burner and oven	3.50
Total	$5.15

The table was four feet long and two feet wide and was equipped with a drawer in which all utensils are kept. It stands in one corner of the room, little suggesting the many useful utensils it holds and the many purposes it serves. It is made of pine. At one end is a sliding breadboard.

Cooking day comes on Friday of each week, and so eager is the school to carry out the daily program without interruption that on Friday the afternoon session begins at 12:30, with no

afternoon recess. All but the cooking class are dismissed at three o'clock. This gives us ample time to prepare our food, wash the dishes, and be dismissed by or soon after four o'clock.

How the school helps homes. The girls are taught how to prepare the food and are given the recipes which they keep in note-books. They are able then to go to their homes, make

FIG. 5. LEARNING BY DOING

Even with limited equipment the teacher is able to aid the mothers in teaching their daughters to cook

up the same dish for their own table. When each week's work is completed, the mothers report to me on "Household Arts Report Card" provided for that purpose.

The weekly expense for supplies with which to demonstrate is almost too slight to consider, as the girls are always anxious to bring from their home farm a little milk, vegetables, eggs, etc. They serve what is cooked at school to themselves, sometimes inviting the manual training class to dine with them, and

a little social time follows. The dishes are washed and carefully put away, each having a certain place.

On the fourth Friday of each month the domestic science girls invite all the mothers of the district to meet with us. This day is looked forward to with great anticipation as the girls manage the afternoon, ushering, caring for wraps, preparing and serving light refreshments to their mothers in a quiet, systematic, and proper manner. This we practised by ourselves many times before venturing. The girls range in age from nine to fourteen years. Our first mothers' meeting was well attended, and a full explanation of the work was given and a general social time was enjoyed. At our second meeting there was a demonstration of a fireless cooker and a lecture by a university graduate on "Domestic Value of Silk, Cotton, Wool, etc." The meeting was most instructive to mothers, and they are now testing silk, wool, and other fabrics before purchasing. Our third mothers' day preceded Thanksgiving, the lecture being given on the "Cooking of Meats," and a practical menu was presented for a "Good Dinner Within the Reach of Every Pocketbook." The meeting was distinctly in keeping with Thanksgiving, and a short program was given by the pupils. The fourth meeting was combined with the neighborhood in a Christmas evening service. There was a Christmas tree, music in keeping with the season, and a most pleasing lantern-slide talk. So many were present that there was not seating room. Again the domestic science girls sold candy, the proceeds of which are to be applied on the lantern fund. Our fifth mothers' meeting was held during the latter part of January, the subject being "Proper Care of the Sick," and was divided into two sections. One lady demonstrated upon the "Care of the Sick," having a bed made in linen, one of the girls acting as patient; the other, "Delicacies for the Sick," demonstrating how to prepare the right kind of food for a patient. This

proved to be one of the most pleasing and beneficial meetings of the entire season. All formality was dropped and the speakers turned the meeting into a conference. About thirty ladies were present, some of whom having never before attended expressed their regrets for not having realized sooner the value of such meetings.

Learning to sew. With the exception of darning stockings while the food was being baked, but little in the way of sewing was undertaken the first two months. However, each girl pledged herself to darn her own stockings for a month. The thought of not doing more in our sewing weighed upon my mind sufficiently to prompt me to seek the use of a sewing machine for the remainder of the year. Through a friend of mine one of the latest improved sewing machines, fully equipped, was procured free of charge for the school.

Once more it was necessary to plan some way of utilizing time more economically so as to keep the sewing machine busy. Each girl has two stated hours per week, one hour every other day, in which she may sew. A sewing table is at the left of the machine where she can cut out a garment and with but a few steps seat herself at the machine and stitch. To the right of the machine is a cabinet in which an allotted space is marked off and identified with the name of each girl, where she keeps her materials neatly and in order. A paper pattern is cut first, and then each girl cuts out her own garment, and is directed how to baste, stitch, and sew.

The sewing schedule, just as with the other classes, is followed as punctually as the ticking of the clock, and there is no confusion whatever. As sewing by hand, basting, etc., is taught almost entirely by demonstration, it is not infrequent that a little girl's puzzled face may be seen before the machine, then by a lift of my eyebrows she understands, rises, brings her work to me, and without a word, I show her just how to turn the hem evenly on the corner and baste it down so that it

can't slip, and without interfering with the class in grammar or reading that may be reciting.

Thus far each girl has made herself an apron, a sewing bag and a dusting cap. Each girl will be expected to make for herself a gingham dress before the close of the school year. Occasionally each girl is asked to bring some sewing to school which her mother most wishes done and is willing to trust us to do. This pleases the mother, and if not too often solicited will not discourage the girl, as it is usually hemming of dish towels and the like that is sent.

The manual training equipment. Our work bench was made by carpenters and is equipped with two drawers, one of which contains the tools and the other supplies, such as nails, screws, etc.

The tools kept within drawer:

Two hammers
Two saws (one small and one large)
One square
One screw driver
Two planes (one small and one large)
One brace with three bits
Two chisels (one large and one small)
One pound of six penny nails
One scroll saw (given by one of the boys)
One draw knife (given by one of the boys)

The tools, not including the scroll saw and draw knife, cost approximately, $12.75.

Tuesday afternoon of each week is set apart for the boys from three until four o'clock. All of the afternoon classes in which these boys are enrolled are heard before recess on this day. The middle and primary classes recite to the oldest girls. Thus no lessons are lost, and I go to the basement with the boys where we work and plan out our designs.

Has no bad boy problem. The two oldest boys, thirteen and fourteen years old, are the foremen, each of whom has

two younger boys under his supervision. These foremen are expected to become so familiar with the work to be accomplished that they can work, without direct supervision from me, other periods of the week with one of their assistants. Thus each of the six boys has two stated days during the week on which he may go with his respective foreman and work with the tools. These periods, as with the sewing, are scheduled, and each knows his privilege without any further arrangement with me.

A design of each piece of work is placed on an inexpensive movable blackboard in the basement, and the boys are taught to follow these directions carefully.

The boys are held responsible for the care of the tools, being taught properly to oil and replace them in their particular place in the drawer each time after using them.

The " bad boy " problem is entirely taken care of, when such a boy can put his surplus energy into " making things."

Thus far a fly-trap, flower box, drinking-cup cabinet, fireless cooker, two book rests, checkerboard, bean-bag board, and a see-saw for the playground have been made, and a number of odd jobs about the schoolhouse have been satisfactorily attended to by the boys. All of these, with the exception of the see-saw, have been made out of lumber left over in the building of the schoolhouse. Thus the monthly expense has been but a trifle. The next work is a bird-house, and the boys are already planning it, and it is proving of special interest to several who are fond of birds and animals.

The one-day-a-week kindergarten. On Wednesday of each week all of the children under school age who can be here enrolled in a kindergarten which is conducted in the basement where it is warm, light, and comfortable. Here we have a little red table with little red chairs, and plenty of room.

This is conducted under my supervision, and in charge of one of the young ladies of our neighborhood, having for her

assistant one of my older girls. This girl, whoever she may be, prepares her day's work ahead of time and hands it to me for correction. For this work there is a charge of twenty-five cents per month to each mother, which meets the expense of supplies.

This work was begun early in January with a roll of nine children. The following week there were eight, the youngest being under three years old.

Again the mothers become interested in all the school workings, and, occasionally come after their children a little early and visit the school, which is much to be sought for.

What a typewriter meant. In managing so many kinds of operations, a great deal of clerical work, such as notices of mothers' day meetings, bills for kindergarten, copies of supplementary work for classes, etc., is necessary. This must be taken care of by the teacher and, if successful, must be done systematically.

Several of the boys had suggested that they would like to attempt "running a typewriter." How I had longed to be able to give over some of this clerical work to some one, but had no means of doing so! Upon consulting the students I found several others wishing a "try," and in several weeks' time a typewriter was being used not only by the children but by myself, saving many minutes which I could put to better use.

As with the sewing and manual training, the typewriting period for each pupil is scheduled; if the pupil has not prepared his work so he can take his turn, he forfeits it and the machine stands idle. The schedule for all the work is followed carefully, and each pupil knows his privilege and takes it.

The expense for each pupil is seven cents a month, and some of the children are becoming quite proficient. Now, many of my letters, bills, notices, etc., are run off by my pupils, while I do the more important work of the school.

Pupils take turn at work. In addition to the help above

FIG. 6. WHY BOYS AND GIRLS ARE GLAD TO GO TO SCHOOL
The boys learn to use their hands. The little tots get kindergarten methods. Sewing, typewriting and school do not conflict and the girls enjoy both.

mentioned, I utilize every possible opportunity of getting the children to do voluntary tasks. Each week I assign to first one and then another the responsibility of keeping fresh water in the fountain; the cleaning of the washbowl; cleaning the blackboards and erasers, sweeping the cement steps and vestibule.

Having completed the text in agriculture, practical tests are now being made of seed corn, the boys making the boxes in the carpenter shop, and making their own apparatus. In like manner will the milk from each farm be tested, and a special study of soil from each farm will be made.

Schoolroom pleasing. Were you a pupil seated in the rear of the schoolroom, you would find the arrangement and furnishings most interesting and pleasing. To the front you would see double doors opening into a roomy hallway where there are shelves for the lunches, hooks for wraps, and on the cement floor pigeonholes for rubbers. To your left you may go to the light, airy basement, which has a cement floor, and a furnace, in which we often roast potatoes for our lunches, with ash pit on one side and coal bin on the other. Here you will see the carpenter bench and equipment of tools. Opposite this your eyes will be attracted to a long homemade red table with little red chairs for the kindergarten. At the right of the basement steps is a cloak rack with hooks to accommodate twenty or more.

Returning to the schoolroom again you seat yourself in the rear, and a feeling that you are in a home will surely steal over you. The large eight-day clock above the double doors greets you. Large double bookcases in the wall, made by the carpenters, will be found to contain a school library and a large traveling library. Resting on top of these cases is the statue of Venus of Milo. On either side of the double doors are blackboards, usually bearing a staff of music, a drawing or two for water coloring, and various supplementary work for daily use.

To the right at the front stands the square piano, which is just low enough to allow seeing the blackboards nicely above it. To the left you will see in the bright light which comes only from one side of the room, the east, a window box with plants and flowers; the typewriter with a pupil diligently writing out some of her exercises; a little farther back perhaps a girl cutting out a dusting cap, and while using the sewing table for this purpose, still another girl finishing the stitching of her apron on the machine. In the rear of the room will be found in the domestic science cabinet, a wardrobe cupboard containing the partly finished garment of the other girls whose time to sew is some other day. To the right is the domestic science table, on top of which are the stove and oven, and neatly screened from the schoolroom is the lavatory consisting of drinking cup cabinet, wash bowl, drinking fountain, and looking glass.

THE INTERPLAY OF LITTLE SCHOOLS

A play day among half a dozen neighboring little schools, with one school taking the part of host and the others guests, is full of social possibilities. Carefully planned ahead of time, a play day in place of a study day will give the children of each school a taste of what the large school offers. Acquaintances will be made, abbreviated to be sure, but long remembered just the same. Through the medium of song, games, school "stunts," a wide stretch of country may be brought into a new mental state. The children will carry home the news of their good time, the community spirit, and their awakened desire for a repeated experience. Such an undermining of individualism, through the neighborhood schools, will inevitably go far toward ripening the adult social situation for the large-scale school.

THE LARGE-SCALE SCHOOL

How can the rural child best play his social rôle? The universal answer, both from the point of view of education and society, is, "By means of the consolidated or centralized or large-scale school." The social defects of the little five-square-mile school district are cured in the twenty-five- or thirty-six-square-mile school district. Well-supervised transportation takes care of the pupils from a distance of two miles and more. The school has all the educational benefits of grading, classification, *esprit de corps,* clubs, coöperative games and play, social mediums of growth and education. The farm child socialized in the large school will break down the rough edges of the adult individualism and conservatism, as he goes back and forth from farm to school and school to farm. Instead of taking back to an individualistic farmstead the narrow spirit of a little neighborhood, the child flushes the farm-home with the tide of enthusiasm from a community area. This must fundamentally be regarded as the social secret of the consolidated school, and the social value is not inconsiderable in comparison with any other value.

In a country section where there is stubborn persistence among farmers in the small-school idea, a plea for a better teacher, for a higher wage, for a school program with home and farm-project work, for the use of the little schoolhouse as a neighborhood center, for interdistrict contests, leagues, and play days, for a country graduation day, is a plea which cannot fail, and, when successful, has its consummation in the broadened outlook which demands the large-scale school. But the tender years of childhood from six to fourteen limit this child as a carrier of a large range of new ideas, however vital his service is to the home. It will, therefore, be necessary to supplement a consideration of the social rôle of the young child with a consideration of the rôle of the adolescent.

FIG. 7. COMMUNITY PLAY DAY AT THE LITTLE SCHOOL

Play day social — host and guests

The Boy Scouts and Campfire Girls movements, when thoroughly adjusted to rural life conditions, will help bridge the rural child over to the social aims of rural adolescence. *Solitary scouts* help perpetuate the individualism of the hoe-man, but scout groups, which can be formed readily wherever there are farmers' clubs, are in line with the hopes of the new agriculture.

THE POWER OF THE RURAL ADOLESCENT

Dawning social sense an auxiliary. When, in the life of the farm child, the days of the elementary school having passed, a commercial value upon his labor arrives, struggle between the home and the child becomes more and more acute up to the moment of the child's breaking home ties. In the unfolding mind of the child, a new social meaning to life is dawning. Obligations deeper than father's home are surmised. A prying look into the world and into the affairs of the world comes upon the child. At this point, the hoe-farmer's prevailing suspicion of the world at large and his fear of losing his apprentice, losing his mainstay, his stalwart son and competent sturdy daughter, puts him in the great rural dilemma. If he yields to the child and grants free access to the world of action, of excitement, of thought, he may lose the child at once; if, however, he thwarts the social curiosity of the child, checks his adventure into the world, then the personality of the child suffers underdevelopment, and the home itself is penalized.

But the adolescent on the farm cannot, of course, be wholly curbed and imprisoned, and he does bring home from his social contacts, however meager, a measure of modernity. Here is where the adolescent begins his bargaining. He will remain on the farm, if a privilege is granted which another boy has, if some financial inducement is offered, perchance.

The growing-up boy, with no austere bias, whose muscles still can be coördinated to any new task, stands ready to accept

FIG. 8. COUNTRY BOYS MAKE GOOD SCOUTS

FIG. 9. THE SCOUT IDEALS WILL SOCIALIZE FARM BOYS

the untried. The right-handed father doubts, but may be persuaded. The social function of the adolescent in the home appears from this angle, accordingly, to be almost as necessary to rural progress as the coming of springtime itself.

His technical ambitions a force. The growing-up rural child often has very decided leanings toward vocational methods. The ambitions aroused are frequently technical. The bargaining with the patriarchal head of the farmstead may extend to methods of farm practice, to the installation of machines, change in type of farming at this point or that, methods of animal feeding, methods of marketing. In the present-day struggle to put science into farming, the growing-up child seems to be the great rural hope. His keenness, freshness, nerve-edge, general undefeated assurance, is easily impressed by demonstration. The boys' and girls' farm-products club movement of America is one of the hopeful forces making use of the growing-up rural child with his dawning social sense and his dawning technical ambitions.

If the hoe-farmer can be relieved of his fear of losing his apprentice, he will accept many innovations at the demand of his own flesh and blood. Upon a method of resolving this dilemma of the farmer educators may very well spend their best efforts, knowing that as the farm woman is one hinge to the door of rural progress so the farm adolescent is the other. If these two hinges can turn in unison, the social problem of rural life is well-nigh solved.

The historic social loss to rural life. If the growing-up rural boys and girls are denied that deep look into the world at large, which comes through the schools higher up than the ordinary country school, they cannot assimilate and take back into the home of the farmstead perhaps the most dynamic social influences of their generation. Here is to be located the signal loss to rural life in the history of the farm home. Let us carefully analyze this historic situation.

The rural clergyman has always been ready to help the rural mother pick out the adolescent variant from the land-minded type. For his education he was sent away during his adolescence to some school of thoroughly urban type, or at least non-agricultural type. The ideas of the variant scholar, picked up at school, filtered into the home through correspondence and annual or holiday visits. Little weaving of the new into the daily life of the home came through the medium of the absentee scholar, while he was in school. Undoubtedly many reflex influences upon the farmstead family during the years came from the variant, as he became thoroughly urbanized. But the variant adolescent scholar, as a social force in the home and on the farmstead, was lost. This is the first social loss to the rural home, and the beneficiaries of this deprivation of the farmer's family life have been urban business and professional life. The rural clergyman has in this manner hand-picked the rural population in America for six generations. Educators, clergymen, doctors, lawyers, members of other professions, business men, came out of the absentee academy and small college.

During the last generation a small percentage of farm adolescents have found their way to absentee normal schools, training schools for teachers, high schools, county agricultural schools, and agricultural colleges. Here again the daily weaving of the social fabric in the home by adolescents was lacking, due to the constant absence of the boy and girl from home. A certain deposit, however, through letters, visits, and summer work at home, was made; but, on the whole, a social loss to the home was the outcome, whatever the gain to the adolescent, especially when viewed from the standpoint of what might have been.

The greatest loss, however, in the history of the farmstead has been in the fact that the large percentage of rural adolescents has had no supervised, organized connection with the

world of thought, through higher education, *while still members of the farmstead home.*

The rural social hope of the home in the present generation is quite plainly seen in the community high school, which is within daily reach of the growing-up boy and girl, while staying and working on the home farm. This avenue into the world of ideas and action charges the child with a social force which he carries daily into the home.

It shall be our purpose later to consider more specifically the rural relations of high schools in general. It is sufficient, perhaps, at this point to leave the discussion of the social rôle of the child, with the obvious conclusion that, if the rural social problem is to be solved by the aid of the rural child through contacts, more contacts, and still more contacts with human life, the adolescent must be enabled to play his powerful rôle by access to the world of ideas and impulses, through the medium of a high school located in his own community.

If the rural woman once wins her emancipation from overfatigue, she will assume leadership in socializing the little school, consolidating school districts, and opening the farmstead to a community high school. Can the community high school then stop the leak from the farm and banish the rural dilemma? Unless this can come true, the rôle of the rural child will suffer some eclipse.

CHAPTER VII

RURAL RELATIONS OF HIGH SCHOOLS

THE COUNTRY MARKET FOR HIGH-SCHOOL GOODS

The rising value of headwork on American farms opens up a new market in the country for the wares of the high school. The hand-farmer, the man with the hoe, is being gradually replaced by the machine-farmer; and the great muscles of the

FIG. 1. HIGH SCHOOL OF AGRICULTURE TYPE
The high school has thirteen acres of farm land and a teacherage

landworker are slowly getting smaller while the higher brain centers of the farm-engineer are coming into use. High schools that first perceive this change in country life and adapt their methods to the new country community will first enter into the benefits of this opening intellectual market.

THE HIGH SCHOOL AND THE RURAL PUZZLE

The fear of the hoe-farmer has been that if he educate his boy he will run the risk of losing the boy from the farm to the city. The fear of the machine-farmer may very well be that if he fail to educate his boy he will run the risk that the boy will not comprehend the modern science and art of agriculture. This rural puzzle in which the farmers of a community are living and struggling is the real rural problem of our day. The statesmanlike high school situated at the very heart of the larger community is probably the most effective force in finding the key to the riddle of the farmer so as both to educate the farm boy and to hand him back to the land as a permanent rural citizen.

Agriculture is taking its place in the industrial world at the side of the other great industries for the reason that Government has stepped in and given farming the beginnings of a staff-and-line organization. Just as the army is provided with a staff of military specialists to plan out military operations and with a line of officers to carry out these plans, or just as our great industrial corporations have a group of experimenters, thinkers, and industrial statesmen as a staff of advisers and a line of organized labor to put their thoughts into effect, so the Government, in its experiment stations, has organized its staff of agricultural experimenters and scientists and through its farm bureaus and county agricultural agents started the machinery of line organization in every State to bring uniformity of planning to bear upon all farms, so as to make each farm an efficient industrial unit.

A profound change in the mental and social characteristics of farmers is certain to be the result of this organized agriculture. With the departure of the hoe and ox and with the coming of gas and electric power upon the farm, the land-worker has reduced his heavy, slow-lifting and tugging, and, as we have already noticed, has begun to use finer muscles and

a new network of nerves along with new areas of the brain. Machine thinking is bound to follow machine farming, and a certain type of artless simplicity, associated from the earliest time with farm life, will surely begin to disappear.

Machine farming and thinking, moreover, prepare the farmer to arrange his own work and ideas so as to fit in with the work and aims of his neighbors. Slowly but surely the government staff of expert advice is getting a hearing with the machine-farmer, and the first great wedge is being driven into a shut-up and shut-off rural life, for the new farmer has decided to become like other business men and asks now to be let into the full privileges of American citizenship with all its intellectual responsibilities.

Capacity for the highest forms of personal and social development underlies the present country life movement. The old style farmer pictured in art as the man with the hoe held firmly in his creed certain virtues, such as work, common honesty, thrift, hospitality, sincerity, patriotism, simple religion; but with more or less reserve he conceded to the townsman superior skill in the social arts and the standing which comes through training in the schools of higher education. Probably when stepping on the fertile acres of his own farm the man with the hoe looked down in scorn or pity upon these superior arts of the townsman which, if practised in the country, could hardly add a penny to farm profits.

The new farmer of automobile and tractor habits has, however, a new set of common standards. He scorns distance and thinks well of the means of speed on highway or plowland; he is keen, too, for the knowledge that leads to a less laborious income. The let-up in muscle labor has given the farmer's mind a chance to respond to the modern wholesale ways and means of outwitting nature. He is, therefore, on the point of adding a new plank to his social platform, namely, the farmer and his family have capacity for the higher forms

of development, intellectual, social, spiritual. When, as in Denmark, the plodding farmer is found standing on this new social platform, everybody will realize the wider market in country life for the higher classes of material and intellectual goods.

A thoroughgoing belief in his all-round capacity to take in and use the efficiency methods of his time will in all likelihood make the American farmer, just as it has the Danish farmer, a contender in many lines for intellectual honors. The first great institution to utilize the aspirations of the new farmer will be the high school.

HIGH-SCHOOL EDUCATION A FARM NECESSITY

It is commonly supposed that the function of the family is to rear children and perpetuate the race. Possibly in emphasizing this function we overlook the part which children of the family play in shaping the habits and social thoughts of their parents and in grafting the world of to-day upon the world of yesterday, to help make the world of to-morrow.

Children keep the farm home young and up-to-date. When the child of six begins to go to the rural school he becomes the daily carrier back into the home of imported ideas, attitudes, and impulses. Some of these ideas are old, to be sure, but some are new, and the home is sprinkled day by day with these newer ideas which have trickled from the world at large into this obscure rural school. Nobody but one's own child could bring these ideas and attitudes daily into the farm home and get a hearing. This is where we have agreed that the rural child plays his part in society at large and pays his way by keeping the parents from premature old age of the spirit. The rural elementary school, on this account, may well be looked upon as a pivotal social force in country life; but the tender age of the children limits the

range of ideas which can come into the farm home from the little country school.

The adolescent child is a possible daily carrier of far more influential ideas. If it were desired to saturate every farm family with the major fertile ideas and social attitudes of our time in such manner as to influence profoundly the family habits and mode of life, it would be difficult to propose a more successful measure than to send daily the child of high-school age to a wide-awake, local high school of the agricultural type. The youth of high-school age is beginning to have complex ideas, social awakenings, technical ambitions, grown-up enthusiasms. Daily contact with the organized world of thought in the high school makes these children the sympathetic agents of progress in modernizing their own homes. No brain and mind in the farm home is so well adapted to take easily the matured impressions from the thought-world at large as the brain and mind of this adolescent child; and no arrangement has been found equal to the modern high school for bringing the permanent thought of the world to this brain and mind at the exact period of a dawning social sense.

The fact that the farm family has, the country over, been so largely without this daily carrier of world ideas and bearer of social attitudes and impulses will account to a certain degree for the hitherto almost unconditional surrender of farm life to independent ways of thinking and handed-down, local custom. With the passing of traditional agriculture, the modern high school of agricultural sympathies will become a necessity for farm culture as a base for scientific agriculture.

RURAL AREAS OF HIGH-SCHOOL INFLUENCE

High-school districts, geographically speaking, are scattered over the United States like ponds and lakes, here one and there one; while elementary school districts, theoretically

speaking, cover every square inch of the national map. It would appear, moreover, that the high school as an institution is generally looked upon as urban; for high-school dis-

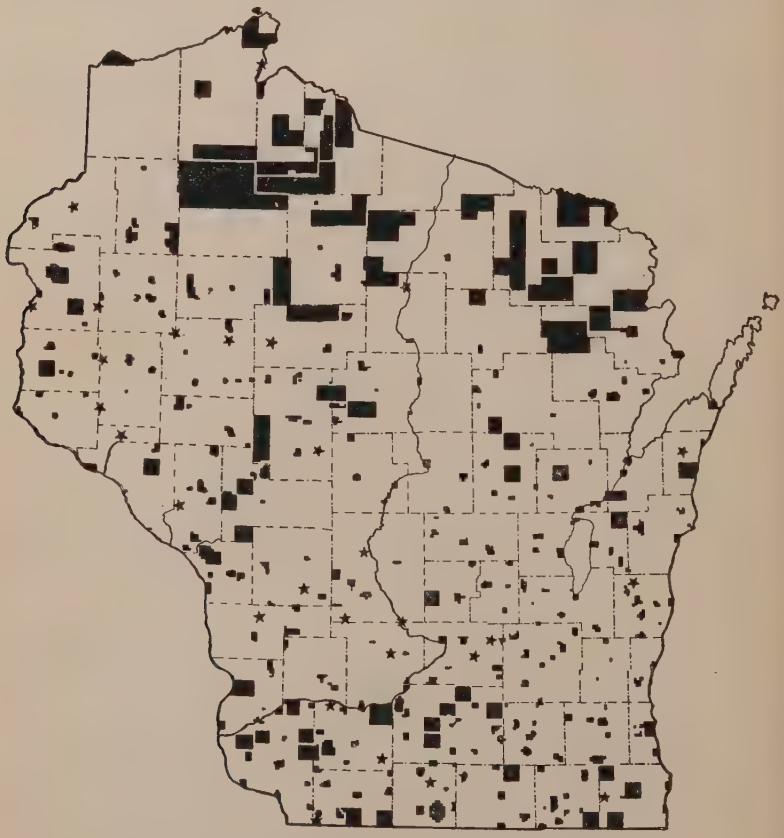


FIG. 2. WISCONSIN HIGH SCHOOL DISTRICTS

These districts have been plotted to scale from the legal descriptions of the districts. The stars represent districts from which information could not be otained.

tricts cover the entire plat of every American city, large and small, and every considerable village and many a small village. A high-school district map of any State, if available,

would doubtless show, on the other hand, thousands and thousands of square miles of farm lands wholly outside of any legal high-school area.

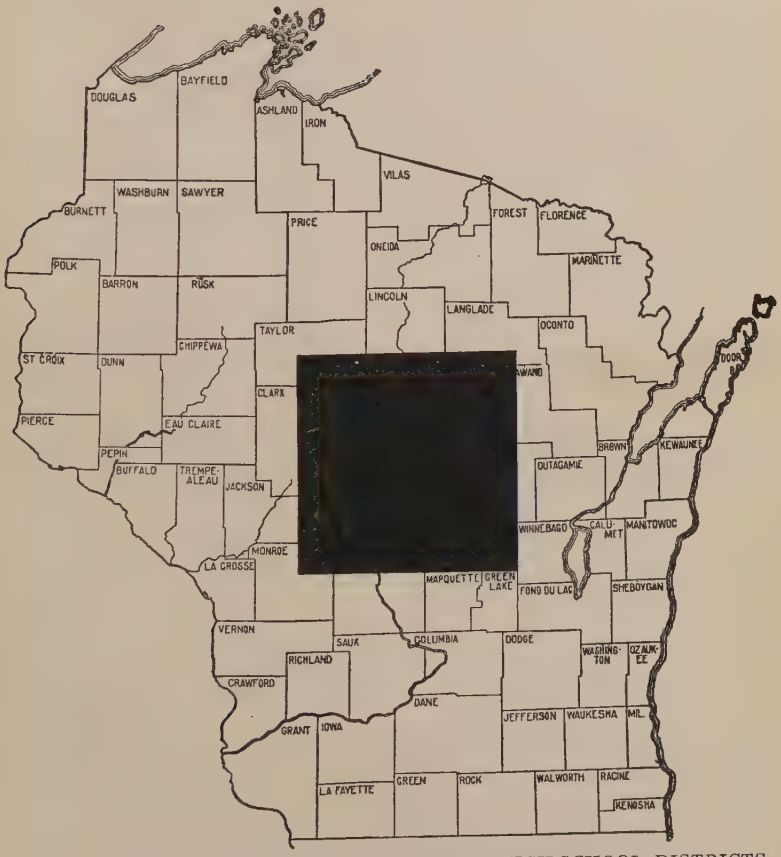


FIG. 3. HOW MUCH OF WISCONSIN LIES IN HIGH-SCHOOL DISTRICTS. If all the high-school districts of Wisconsin were joined together in the form of a square, seven-eighths of Wisconsin's area would lie outside the square.

Property within the legal, geographic, high-school district is taxable for building and maintaining a high school. Legal voters, living within the district, have control in all high-

school matters; and adolescents living within the district have the right of free high-school education. Pupils are admitted to the high school from outside the district only upon payment of tuition, if indeed they are admitted at all. Usually,

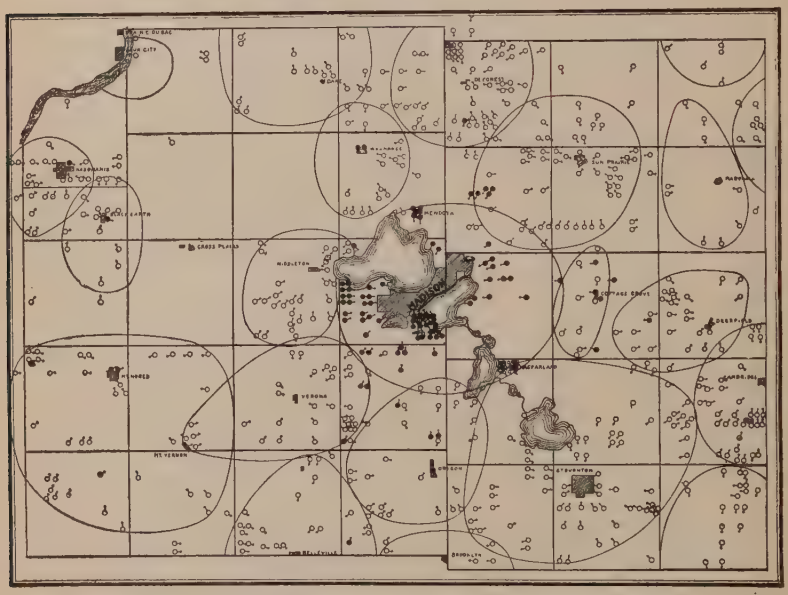


FIG. 4. RURAL AREAS OF HIGH-SCHOOL INFLUENCE

Each small circle represents one rural pupil attending high school and is located at the farmstead. The arrow points toward the high school attended. Each irregular curve encloses nearly all the rural pupils attending the same high school. The black circles represent rural pupils attending high schools in Madison. The partial irregular curves group together pupils attending a nearby high school outside the county.

however, tuition-paying pupils are welcome, so long as the capacity of the high-school building is more than adequate for the pupils of the district.

Legal high-school districts and rural areas of high-school influence. The presence of "tuition pupils" in a high school

is an evidence of high-school influence outside the legal district. Tracing each such rural tuition pupil to his farmstead location and mapping together these farmsteads around the legal district of the high school, presents a territory which may be called the "rural area of high-school influence."

As an illustration of the relation of legal high-school districts to the respective areas of high-school influence based upon the attendance of tuition pupils, a study of one county is herewith presented. There are seventeen high schools in the county. Five are of the township high-school type. The remainder of the high-school districts of the county are of the district free high-school type, confined for the most part in each case to the corporate boundaries of the village or city plus a square mile or so, or at most a very few square miles, of contiguous territory.

The number of pupils living in the county outside the legal high-school districts and paying tuition in some one of these county high schools for the year 1916–17 is 453. About 60 more tuition pupils attend high schools located outside the county but near the border. These five hundred and more high-school pupils come for the most part from the county's 6800 farm homes. The accompanying map shows in a graphic manner the residence location of farm pupils relative to the location of the high schools; and also sets forth the rural area of influence of each high school.

TRADE AREAS OF HIGH-SCHOOL CENTERS

Trade areas of villages and cities are beginning to exhibit interesting rural relations. The farmers' connection with the trading centers of one county studied turns out fairly to be fixed and quite determinable. An actual study of the rural trade situation the county over is presented in an accompanying map, which sets forth in connection with each village or city the area of farmland which forms the territorial trade

foundation of each trade center. A comparison of this trade map with the foregoing high-school map will suggest some rural questions of importance, not only to the county, but to the whole State.

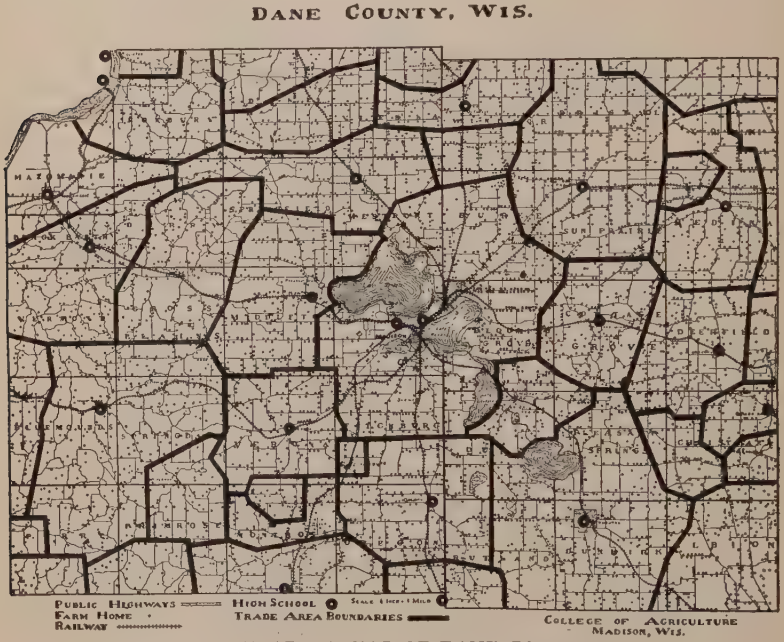


FIG. 5. TRADE AREAS OF DANE COUNTY

In accord with a recent survey of Dane County, Wisconsin, the farm families of the county doing the greater part of their trading at the same village or city are grouped together in trade areas.

Areas of high-school responsibility. Although it is true that the combined area of the high-school districts of the county studied includes not more than 250 square miles of the county's 1050 square miles, it is also plain from the foregoing maps that these high schools each have, reaching out into the farming community, an area of influence which just about coincides with the extent of the trade area of the village or city. While the relation between the high-school district and

the rural area of influence of the high school has no legal character, still a subtle community understanding permeates the relationship.

However, the obvious fact that many farm homes in the county seem to be oblivious to the neighboring high-school opportunity raises the question whether a closer and more definite relationship between the school management in each high-school district and the farm families living within the particular area of influence of that school is not possible and quite feasible.

A PROPOSED "GENTLEMEN'S AGREEMENT"

Holding in abeyance the bare possibility of sometime enlarging by law the present high-school districts so as to include every part of the county in some high-school district, there remains clearly an alternative: namely, by some form of gentlemen's agreement to apportion among the existing high-school boards and faculties of the county responsibility for educational ideals over the natural and legitimate rural area of influence adjoining each high-school district. A county conference of high-school board presidents and high-school principals could doubtless come to such an agreement and actually settle upon areas of primary responsibility.

Probably the most practical lines of division would be by country-school districts, so that a certain number of undivided country-school districts would constitute the rural area of influence over which each high school would agree to exercise primary responsibility. This policy carried out in a county would undoubtedly be the first step toward a universal loyalty on the part of farmers to high-school education; and might, indeed, pave the way in due time for the enlargement of the high-school district by legislation so as to include its natural rural area of influence.

COUNTRY SCHOOLS NEAR BY THE HIGH SCHOOL

The following map of one county's country-school districts gives a graphic idea of the cluster of country schools to which each high school can play the part of "big brother."

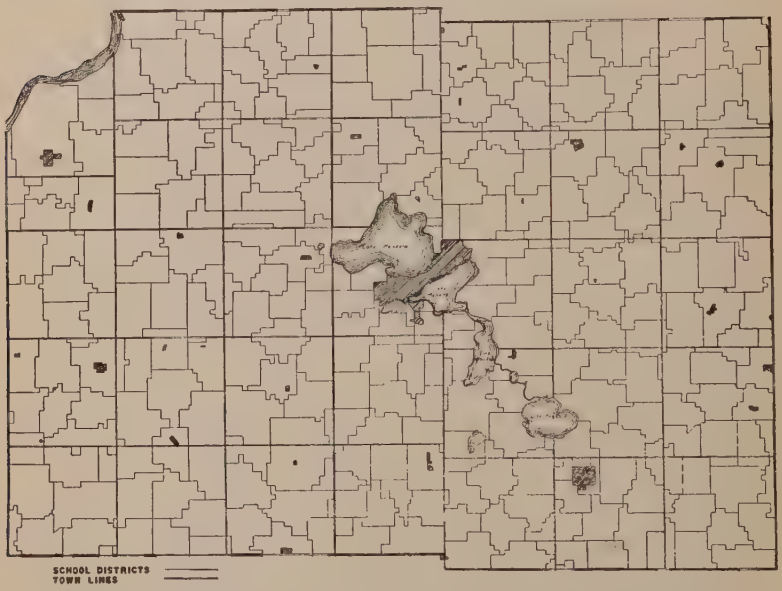


FIG. 6. THE COUNTRY-SCHOOL DISTRICTS OF DANE COUNTY

Compare this map with Figures 4 and 5, and notice which country-school districts send their pupils to high school in centers where they also trade.

In preparing country boys and girls for the local high school, the country school becomes an essential part of the school system, whether recognized as such by law or reckoned with at all by the high-school authorities. The graduates from the circle of country schools, if they go to high school anywhere, naturally enter the near-by local high school; and all through the elementary-school course their cultural and disciplinary preparation is in the hands of the

country-school teacher. From this point of view, the country-school teacher is already an adjunct, useful or injurious, to the standards and aims of the local high school. So long as no legal relation of control exists between the high school and the outlying circle of country schools, the question is doubly important as to what voluntary relations can consistently be employed in the mutual interest of both the country schools and the high school. Fortunately in several rural communities this situation has been already recognized, and some attempts have been made to take into account the mutual relations of country schools and high schools. It will throw light upon our problem here to describe these methods in some detail.

I. RURAL RELATIONS OF ONE HIGH SCHOOL

Placing graduates of the high school as teachers in near-by country schools is one of the fixed policies of the high-school principal. This practice is a subtle influence, linking high school and near-by country schools into a single chain. The principal "follows these teachers in their work" and is "never too busy to help them" in all ways possible.

A deliberate campaign during the year to get graduates from the circle of country schools to enter the high school is a well-settled plan of the principal, teachers, students, and schoolboard of the high school. Letters to the new graduates and letters to a selected list of the graduates of other years is relied upon for results. Personal trips by the principal and the high-school teacher of agriculture to these prospective high-school pupils from the country schools is a regular feature.

Pupils already in high school turn in lists of country friends, under a scheme of "win my chum." A picture of high-school country pupils, arranged in original school groups, is taken and used to show how friendships are maintained.

The principal writes each country teacher in the near-by area of influence, suggesting the opportunities for educated persons on the farm, urging a constant pressure upon the pupils toward the high school.

Social relations with country schools. That the spirit of educational interest in the country schools about this town is genuine and thoroughgoing on the part of the town people, is evidenced by the ingenious methods of arousing sentiments

FIG. 7. READY TO GO OUT TO A COUNTRY SCHOOL
The high-school group is ready to take the school bus and go out to a near-by school and give an entertainment

of mutual confidence. The faculty of the high school gives an annual reception to the country teachers of near-by schools. The exhibits of near-by schools in the country for the county fair are collected at the high school and all sent in together under the high-school supervisement.

An athletic track meet of the country pupils in near-by schools is an event looked forward to at the high school. This acquaintance with the high-school surroundings and with the high-school students conveys a sense of familiarity to the

shy and wavering country boys and girls and induces favorable decision.

The principal of the high school all through the year goes out to the rural schoolhouse social center meetings, giving illustrated talks on various subjects of interest. Occasionally quite a number of teachers and pupils, sometimes as many as thirty-five, go out in the high-school transportation bus and give a whole evening's program of a varied literary and musical character. When the country children see this group and feel the high-school spirit at its best, the educational tide rises in that country neighborhood. In the high-school "Annual," a department, "Near-by Schools," is presented, in which the different country schools participate through their own editors.

SAMPLE LETTERS SENT TO NEAR-BY SCHOOLS

To the Near-by Teachers,

Dear Friends:

I am enclosing a copy of the entry list for exhibits at the county fair. Last year our township won a majority of the points in the graded-school and high-school section, and I am so well satisfied with the result of concentrated effort on this that I wish to encourage you to make a showing for the northern part of the county.

In the spring I want to have a fair in which the rural schools will be represented by floats, during which we will have a track meet for the rural-school boys and an exhibit of schoolwork for the rural pupils. If you will plan on this it will enable you to make a nice showing at the county fair in the fall as the exhibits can be left here after the spring fair and shipped down with ours.

If you are short of any books that you really ought to have or have any problems that you do not quite know how to analyze, perhaps I can put you in touch with some one that will help you.

Have you thought about an article for our high-school annual in the department on "Near-by Country Schools"? Some of the teachers tell me that they have photos which they are going to send me. The history of the district will be interesting.

Dear Friends:

As I mentioned at the teachers' institute, our high-school glee clubs and literary society will be planning on giving a few programs in the country after Christmas, and if you care to have us come out, we wish that you would let us know.

We will be prepared to give a musical and literary program, preferably in conjunction with your local talent; and also to lead in some games with your people. Our agricultural teacher can also arrange to come out some Friday afternoon and give an agricultural talk.

COMMUNITY LIFE AND CULTURE

The high school that has the larger community spirit in its teaching force and in its schoolboard — a community spirit which recognizes the near-by farmer as a real part of the community — helps blend into one people the persons who are engaged in all the various lines of trade and vocational work, whether in the village or on the land.

In fact the high school is the great democratizer of town and farm. The young men and women from the farms and from the town, who look together with their minds at the world of thought, history, science, art, learn the oneness of life, and feel the comradeship of community work and industry. High-school graduates settling on the farms are bound by intellectual sympathy into a lasting community along with those settling in town, in such manner as to insure community action on a large scale, whenever the opportunity is afforded.

II. Rural Relations of a Second High School

A unique method of developing the spirit of culture in the larger community has been conceived in a certain middle-Western town. Originally the mercantile idea of a local merchant, the method was later taken over jointly by the commercial club, the merchants, the high school, and the county superintendent of schools, on the ground that the idea was too good to be exploited and large enough for everybody to employ.

The "Hustler Plan." In the fall, the country-school teachers, teaching schools located within the trade area of the town (a small city of somewhere near 3000 population), are

invited to meet for a midday luncheon. The hosts on this occasion are the officers of the commercial club and the officers of the high school. Here is worked out the "hustler plan" for the year.

The hustler plan in brief is as follows: Every country school about the town coöperating with the leaders is a hustler school. Each hustler school is organized by its teacher for a year's campaign to prove that the pupils of that school are all real hustlers. The officers of the organization are pupils of the school. The race or contest is, first of all, a contest of each pupil with himself; for every pupil has a chance to win out and prove himself a hustler.

At the luncheon a score-card is decided upon for the year, which allows a certain number of points or credits to each pupil for the attainment of certain grades in schoolwork or for the accomplishment of certain definite worthy tasks or work, either at home or at school. The score is reckoned up every month, and a new beginning made the succeeding month.

The following is a sample score-card for one of the recent years:

Perfect attendance	100
Class standings, 90 to 100	200
Class standings, 80 to 90	100
Deportment, 95 to 100	100
Compositions (2 per month) each	25
Daily use of toothbrush	25
Sleeping with window open	25
Books read, under direction of the teacher	25
Special work, under direction of teacher	100
HOME WORK AS FOLLOWS	
Daily care of bedroom	25
Half hour daily help with housework	25
Regular weekly music lessons under instructor	25
Sole care of horse, cow, or poultry with essay	25
Recognizing and describing ten native birds, trees, and flowers	25
Individual bank account, monthly deposits	25

Every pupil who earns 500 credits during the month gets a certificate which is good for twenty-five cents in trade at any of the places of business in the city. Furthermore, as a social inducement for the pupil to hustle for the school, to each school which succeeds in showing that one third of its enrolled pupils earn 500 points apiece during each of the months December, January, February, March, and April, a large diploma suitable for framing is awarded. A special prize is given to the school winning the greatest number of points per pupil. A diploma is awarded to each hustler pupil earning 500 credits for four of the above named months.

In addition to the foregoing contest among pupils, the hustler plan includes a separate contest among the schools. Credits will be given each school for certain attainments and the possession of certain recognized cultural standards. The following score-card is used:

Highest per cent. of credits per pupil	500
Second highest	200
Third highest	100
Telephone in school	100
Manual training work, supervised	100
Domestic science work, supervised	100
Each scholar graduating	100
Each scholar from district attending some high school	100
Duplicator in school	100
Busy work	100
Outline maps	100
Collection of weed seeds	100
Musical instrument in school	100
Each community meeting	100

The school getting the highest number of points will be awarded a first prize of a silver cup; the second prize is a silk star banner; the third prize, a silk banner.

The hustler plan, modified somewhat each year, has been in operation now four years. The following letters are typi-

cal of many letters received by the high-school principal from teachers of Hustler schools:

Your letter at hand. The children were much pleased with their certificates. Most of them were exchanged for paints, drawing paper, tooth brushes, and nail files.

The patrons are pleased to know we received the $5.00 prize. I think it will be spent for play-ground apparatus.

I wish to thank you in the name of the school and myself for the great interest shown to us during the past school year.

Every one is planning to attend the picnic. We shall do our best to do our share in the day's work.

In behalf of the Sheridan Hustlers, our parents and teacher, I wish to thank you and the commercial club for the money and certificates which you sent us to-day.

We appreciate the interest you have shown in the betterment of our rural schools.

One load of children and grown-ups from our district attended the movies on February 29th. They found them both entertaining and educational and we are planning on coming again. Cor. Sec. of Sheridan Hustlers.

The hustler plan is credited in the minds of the county educators with the rapid improvement and standardization of the country schools around this small city. Social life has evidently received an impetus, for the assistant superintendent of schools of the county says, "There are four times as many community meetings in the schoolhouses around this town as in any other equal section of the county."

Movies at the high school. During the winter months moving-picture films of an educational as well as entertaining nature are shown at the high school, for a small fee to cover rental of films. As a part, however, of the hustler plan, hustler country schools are given special invitations to come to the movies free twice during the winter. This invitation includes both children and grown-ups in the school district. Sometimes the social center group adjourns *en masse* from the country schoolhouse to the city high-school movies.

When the country neighbors come thus to the entertainment provided by the city, a downright hearty welcome is accorded to them. As a result, the young people on the farms are beginning to feel at home in the rather strange surroundings of the high-school building. The following incident, as told by the high-school principal, shows what is going on: "A few weeks ago a father brought his son up to see me before school opened so that the course of study could be discussed. I sought to make the boy feel at home and was predicting that he would get along O. K. when the boy spoke up and proudly said, 'Oh, yes! you see I have been up here a lot of times.' As a result of this feeling that the high school wants the young people the attendance has increased (and almost wholly from the farms) as follows: 1912–13, 159; 1913–14, 167; 1914–15, 192; 1915–16, 216; 1916–17, 233."

When the farmers' institute is held in the city, the high school furnishes an excellent free program of moving-picture films. Farmers to the number of 600 are present.

The annual county meeting of country school clerks is held in the high-school gymnasium. The principal and faculty make a special effort to make them feel at home, showing them about, if there is any special point of interest. Neatly printed signs are around the building, such as "Welcome, School Clerks." A committee of high-school students acts as guides.

The high-school agricultural teacher, hired for eleven months of the year, is out among the farmers during the summer and seeks to make himself useful there. The farmers like these men, because they are practical, ready to lend a hand as well as give advice.

High-school credit for work done on the farm has won for the high school many friends among the farmers. The following tasks are granted credits:

Steady work on a farm, followed by a satisfactory essay on some agricultural subject, ¼ unit for three months.

Horticulture, gardening, poultry raising, or bee culture, with essay, ¼ unit for one season.

Raising one-fourth of an acre of onions tomatoes, strawberries, or celery, one acre of potatoes, two acres of popcorn, five acres of corn or alfalfa, ½ of a unit.

Running a split-wood drag or doing other forms of road building for three months, ¼ unit.

HUMAN CULTURE THE BASE OF AGRICULTURE

The so-called pure-bred pig, cow, and ear of corn, fashioned mysteriously under the guiding principles of agric art, are the commonplace symbols to-day of the intricate technical science of agriculture. And this indispensable science is rising to such heights of technicality that it requires for its comprehension and appreciation a high order of trained intelligence. In fact, it is becoming every day more evident that it takes a thoroughbred human to appreciate the fine points in a thoroughbred hog: and the really serious problem facing scientific agriculture seems to be this: how can the pure-bred hog be sure of having a high-bred master and owner?

The fear of the hoe-farmer has been that if he educates his boy, he will run the risk of losing the boy from the farm to the city. The fear of the machine-farmer may very well be that if he fails to educate his boy, he runs the risk that the boy will not comprehend the modern science and art of agriculture. This rural dilemma in which the farmers of a community are living and struggling is the real problem of our time. The high school situated at the very heart of the larger community, especially if directed by community statesmen, is probably the most potent factor in resolving this dilemma of the farmer so as both to educate the farm boy and to hand him back to the farm as a permanent rural citizen.

The high school is the intellectual and cultural center of the larger community, which includes the near-by farm

population. The high-school teachers in an agricultural section who seductively paint the glories of urban life to the youth intrusted to their care and counsel play traitor to the larger community. For the trading center to deplete the farms around a high-school town and rob them of intellectual human energy is as unethical as for a farmer to rob his soil of life-producing elements. For a city schoolboard to permit its high-school teachers to stigmatize the industry of farming, or to wheedle its strong young men or maidens, living comfortably on farms, into other occupations under a system of false glamour, is to pursue a policy of community destruction. Nothing short of a long-time policy on the part of the schoolboard and city or village officials to build up their country-trade area and land foundation, is worthy the name of community sense and loyalty. A broad, constructive, cultural policy, therefore, which reckons on developing all the cultural resources of the larger community, is the normal policy of a high school fully conscious of its rural relations.

The machine-farmer will not much longer accept a standard of cultural inferiority for his children. Already he is looking the banker square in the eye and talking to him as an equal; already the dealer in fine cattle is a traveler, visiting our cities, and returning to his own acres to enrich his home with comfort, music, art, and some of the diversions of leisure. This means that the farmer's boy and girl are to be satisfied with nothing less than the best educational facilities for permanent life on the farm. Agricultural science will be required, of course; but the broader culture of the time will not be omitted. Belief in the capacity of the rural brain for full development will persuade the high school to give the prospective farmer the best of its intellectual goods.

The new farmer is going to prepare for local self-government on a new scale and the high school is the first great agent in this departure. Accepting no inferiority, he is going

to prepare his boys and girls to fight their battles with their brains. Why should the farmer not be able to put his thoughts into parliamentary form; why should he not be able to discuss boldly and gracefully all the questions that relate to the land and rural society? The high school will give the training in thought and expression which will enable the farmer to represent his own interests, not only on the county board but also in the state and national legislature.

The farm woman of the new era is going to know textiles, furniture, foods, chemicals, machines. She is going to use knowledge to combat mercantile craft and underhanded dealing. Her daughter is going to learn, not only by the long process of experience, but by the short-cuts of domestic science how to protect herself and her future home without accepting the stigma of inferiority, without being left simply to complain and ask for justice. Here is where the community high school is going to reinforce the arm of the ruralite, whether man or woman. The monopoly of knowledge and the monopoly of social instruments are no longer going to be the birthright of the city man. Therefore the farmer is coming into his own through a new process of rural democracy.

CHAPTER VIII

RURAL SOCIAL CENTERS

FARMING DEFICIENT IN PERSONAL CONTACT

The farmer exempt from demands of whim and fancy. As an occupation, farming has dealt largely, if not exclusively, with the growth and care of plant and animal life. Broadly speaking, the farmer has been engaged in a struggle with nature to produce certain staple, traditional, raw foods and human-comfort materials in bulk. He has been excused, on the whole, from the delicate situations arising from the demands of an infinite variety of human wishes, whims, and fashions, perhaps because the primary grains, fruits, vegetables, fibers, animals, and animal products have afforded small opportunity for manipulation to satisfy the varying forms of human taste and caprice. This exemption of the farmer in the greater part of his activity from direct work upon and with persons and from strenuous attempts to please persons, will doubtless account very largely, perhaps more largely than mere isolation on the land, for the strong individualism of the country man.

City worker must please people. In striking contrast the villager and city worker have always been occupied in making things or parts of things out of such impressionable materials as iron, wood, clay, cloth, leather, gold, and the like, to fit, suit, and satisfy a various and increasingly complex set of human desires; or they have been dealing direct with a kaleidoscopic human mind, either in regard to things or in regard to troubles and ideals of the mind itself. The constant dealing with persons in business will account, even more than mere conges-

tion of population, for the complex organization of city life. The highly organized social institutions of the city, moreover, have reinforced the already keen-edged insight of the city man of business, so that he is doubly equipped to win his struggles. The city worker knows men, the farmer knows nature. Each has reward for his deeper knowledge, and each suffers some penalty for his circle of ignorance.

NECESSITY OF EXTENDING RURAL ACQUAINTANCE

Modern farming more subject to personal forces. Modern conditions underlying successful farm practice and profit-making require of the farmer a wider and more frequent contact with men than at any time in the past. His materials, too, have become more plastic, subject to rapid change by selection and breeding.

The social problem of the farmer, let us remember, seems to be how to overcome the inevitable handicap of a social deficiency in the very nature of his occupation, so as to extend his acquaintance with men; and secondly how to erect social institutions on the land adequate to reinforce his individual personality so as to enable him to cope with his perplexities.

Acquaintance-making a rural idea. The first plain necessity is for every farm family to extend its personal acquaintance and connections from its own dooryard out to every home in its neighborhood and then out to every home in its community. This must become a settled policy for social preservation, a sacred determination, a sort of semi-religious principle in home, neighborhood, and community. In village and city, daily pressure brings contact. In the country, rational procedure must take the place of pressure. This places rural acquaintance-making of a large-scale character on the same high moral level with the great idealisms which move men when bare economic compulsion is wanting.

Children must know many children. Occasions must be

created, plans must be made to bring people together in a wholesale manner so as to facilitate this interchange of community acquaintance. Especially is it necessary for rural children to know many more children. The one-room district school has proved its value in making the children of the neighborhood acquainted with one another. One of the large reasons for the consolidated and centralized school is the increased size of territorial unit, with more children to know one another and mingle together.

Inter-visiting of district schools — one school, teachers and pupils, playing host to a half dozen other schools, with some regularity, using plays and games, children's readiest means of getting acquainted — is a successful means of extending acquaintance under good auspices.

If large-scale acquaintance — men with men, women with women, children with children — in a rural community once becomes a fact, the initial step will have been taken for assuring the rise of appropriate social institutions on the land of that community.

DEEPENING RURAL ACQUAINTANCE

Superficial acquaintance. Convivial persons, "good mixers," ready talkers, may be found in every farming vicinity. They know nearly everybody — in a way — an off-hand, pleasant, superficial way. Simply to make quite universal in a whole community this sort of happy acquaintance would fall far short of social equipment of the community for the modern social struggle. There must be a deepening, as well as a widening, of rural acquaintance.

Mediums of getting to know people. Acquaintance of person with person is achieved through a medium — some event, some task, some expectancy — in the presence of which people take an attitude, commit themselves and their fortunes to the future, and reveal to one another their inner tendencies,

range of movement, and power. The weather is a common medium of getting acquainted. Conversation develops. Exchange of experience follows. The plane of temperature and rainfall, however, is close to the surface of life. In fact, much of the necessary talk in the every-day meetings — on the happenings, gossips, conjectures, wagers — is upon this first level.

Playing together, whether with instruments of verbal wit, or in game and contest — is another sure medium of acquaintance. The level struck may be deep. Facing an unexpected opportunity together, working at a common necessary problem or enterprise, sharing experiences of common peril, fear, joy, speculation — all these occasions discover to people the mental and moral force of their companions, and frequently create in one modes of behavior new to oneself.

Fundamental planes of rural acquaintance. Of the many mediums of coming to know country neighbors and folks with whom one has to have common relations, certain few are fundamental to the high-grade prosperity and stable progress of the rural community, lying in planes deep down in ordinary life. Such a medium and plane is the fluctuating fertility of the land; another, the quick response of nature to scientific farming methods; another, the instability of public health, stamina, work-ambition; another, the right of every child on the land to equal educational privilege with any child dwelling in village or city; another, the latent power of the community to create its own recreative activities. Moreover, there is abundant surplus human energy in these rural homes taken piecemeal. This energy is available and ready to take pains, when everybody is ready, in a concerted movement along these planes of ordinary life in quest of the better, while still holding fast that which is good. If the people on the land in the same social basin only knew one another well enough along these few planes, a mighty confidence would

displace present distrust and tremendous social power would be generated.

Acquaintance with local people. It is not enough for rural people to know human nature widely and deeply through literature. Books help, but form no substitute for knowing the local residents with whom one must build his own piece of society. Nor is it sufficient to know simply of the mediums of acquaintance, even with scientific accuracy; we must actually use these for community improvement.

ORGANIZING RURAL ACQUAINTANCE

Haphazard acquaintance leads to fragmentary development. Casual acquaintance,— whether through incidental visiting, neighbor with neighbor, or meetings of farmers on the road, at the creamery or cheese factory, in the village store — has been far-reaching and important. The deeper levels of experience have often been sounded in this glancing contact. However, general acquaintance in a rural community, left to mood, accident, and drifting irresponsible leadership, can result only in a fragmentary, not to say, fantastic, development of social relations.

Forms of significant human welfare may long go unexpressed, while simply through the crowding of circumstances a quite minor interest may bulk large and be the channel for the outgo of undue community energy.

Large-scale organization of acquaintance. The rural problem at this point is one of organization of community acquaintance along the various fundamental planes of ordinary rural life. Organization in the plane of health will connect at once with the world current of health knowledge and enthusiasm.

Large-scale organization in the plane of education will increase the area of resources and area of intake for each individual.

Organization in the plane of farm and village partnership will rearrange the antagonistic interests of the land and its village nerve center in lines of mutual advantage.

Unity of farm homes in same social basin. It only remains for some rural mind once vividly to conceive of the entangling unity of all the farm homes that stand on the same slopes of the social watersheds draining into one village or small city — the unity of these farm homes and those village homes. When this vivid idea is once visualized so that a whole rural community shall see its oneness in the same degree — at least in as great a degree as that in which the inhabitants of a modern city see their oneness and organize for protection and development — then we may look for rapid rural organization. Meanwhile the process of wide and deep systematic acquaintance will surely though slowly crystallize into organization, and outcrops of rural social institutions will appear on the land.

THE RURAL SOCIAL CENTER, A DEVICE FOR LARGE-SCALE, CONSTRUCTIVE, RURAL ACQUAINTANCE

Essentials of a social center. An accessible location, a building equipped for gatherings to discuss, to play, or to feast; some organized, responsible control; frequent occasions of a social nature, community wide, appealing to all ages and both sexes, along the planes of fundamental human interest — form some of the essentials of a rural social center. The sufficient justification for the social center lies in the fact that the thought, feeling, and experience of any individual is unavoidably incomplete, and in the further fact that by looking into one another's eyes and entering into the life and experiences of one another through imagination and sympathy, the individual more nearly completes himself and more nearly lives the life of the race. The rural social center is further justified by the absolute necessity of rural community ac-

quaintance as a rational means of creating the conditions under which the reinforcing social institutions of school, club, society, municipality, church, and the like usually thrive.

Every rural community can have a social center. It will be seen from the following social centers selected as types that no rural neighborhood in America is too isolated or too poor to afford some form of social center. On the other hand, it will also be seen that no rural community is so well-to-do in its farm homes, so accessible to city diversions and culture, that it may not profit by this device for massing the acquaintance of its own resident people.

Socioligion,[1] the pursuit and culture of human acquaintance. As religion has linked the races back to the Infinite and created rituals that give men motives to keep them going when the motives of ordinary life run down, so it may be found that rural socioligion — a wide, deep, organized acquaintance, rural man with rural man — will prove able to tie the aspirations and achievements of rural people together, when the contrivances of ordinary coöperation break and fall asunder.

TYPES AND EXAMPLES OF RURAL COMMUNITY CENTERS

We believe it will be helpful to describe what certain rural communities are doing for themselves in the way of social development. Certain general types of rural community centers have been found in various sections of the United States. Examples of each type have been selected for illustration, partly because available, partly because of some distinction in spirit and quality. The "Social Uses" and "Results" are abbreviated statements of facts very carefully given by per-

[1] To signalize the thorough-going nature of the bare ties of human acquaintance, the word *socioligion* has been coined. Let its derivation be *socius*, companion, and *lig*, the tie that binds. Democracy hangs upon this tie. Though an ally of religion, socioligion is no substitute for religion.

sons closely connected with each center. These instances of ordinary country and village communities actually grappling with the problems of human acquaintance and social architecture, are cited in the hope that many another rural neighborhood or community will read and realize that some similar enterprise is possible for them — only waiting the first shock of fact.

I

The Rural School Center

A LITTLE COUNTRY SCHOOL

Location. In the open country, several miles from a railroad village. A one-room school of the familiar small district type.

SOCIAL USES OF SCHOOL

District fair, school and farm, in autumn. Children bring to schoolhouse their best corn, potatoes, grains, beets, cabbages, pumpkins. Special lines of schoolwork also exhibited. County superintendent of schools is judge. Short program by school. Address on country life problems by some one from outside. Whole neighborhood present.

Seed corn cured and tested. Methods of curing seed corn taught in school. Boys make drying racks for use at home and help cure properly all seed corn. Testing corn for germination also taught, and boys take home the method and test all corn for spring planting.

Babcock milk tester owned by school. The tester is used in school, pupils learning how to operate it. Then tester is taken from home to home until every cow in the district is tested. Skim milk is tested to get a line on efficiency of hand separators.

Warm lunches and district menu dinners. A warm noon lunch every day is provided by teacher and pupils. Then the

girls prepare a regular dinner for parents and friends at the school on occasions during the year.

Neighborhood socials. A method of raising money for school organ, library, Babcock tester, stage curtains, thermometer, pictures. Good time for all as a by-product.

FIG. 1. THE NARROWS PRAIRIE SCHOOL
An ordinary one-room school just like thousands of others

Country club meetings. In schoolhouse every two weeks from November to June. Young and old. Farm topics discussed, corn shows, debates among young people, spelling

matches, bread-making contests, music, plays, addresses by specialists.

RESULTS IN NEIGHBORHOOD

1. The teacher is a recognized force in the district.
2. School is felt by children to be a part of real life.
3. Farms and homes get immediate dividends from school investment.

A VILLAGE HIGH SCHOOL

Location and history. In 1906 a literary society was organized among the alumni of the high school in an incorporated village of 900 people, with meetings attended by the students and a few adults. This grew into a vigorous meeting, by the assistance of the school teachers, held every two weeks, with programs filled with "everybody that could talk, sing, play, or dance." This became a platform for the coming out of anybody who was found to have a special gift. Feature programs were popular. Then "outside" speakers were introduced. Concerts were given. Some money was made and "things began to be done."

At this point the literary society was transformed into "The Social Center," and the organization largely officered by the business men. (Fig. 3.)

SOCIAL USES OF THE SCHOOL

Lectures. The school board assisted financially in providing lecturers.

Cooking school. A series of lessons and demonstrations on foods and cooking for the women of the community. Attendance from fifty to seventy-five, varying in age from sixteen to sixty years.

Play-grounds. An appropriation of $100 for play-ground apparatus made a play center.

Literary society meetings.

Community institute. A Community Institute was held. This four-day school on the problems of public health and recreation, with reference to the village and farm homes, was given by a full corps of instructors and state specialists at an expense of $225, and was largely attended by farmers living within a radius of ten miles.

RESULTS IN VILLAGE AND COUNTRY

1. Creation of a community consciousness.
2. Street improvement.
3. A clean-up day.
4. Certain dubious practices in village halted.
5. Memorial Day rehabilitated.
6. A woman's club formed to aid the "Social Center" enterprises.

CONDITIONS FAVORABLE FOR RURAL SCHOOL CENTERS

On a neighborhood scale. The schoolhouse in the ordinary school district of from three to five square miles, containing from twelve to thirty farm homes, is a natural social center on a purely neighborhood scale, especially if there is no church in the district. Even though there may be a social center on a community scale, either for the township or at the village open to the surrounding farm families, the neighborhood of farm homes can profitably use its district schoolhouse for neighborhood interests, social, agricultural, or recreative.

On a community scale. The township high school, or the centralized rural high school, in a territory of about thirty-six square miles, containing from 100 to 250 farm homes, besides the homes of the people possibly in one or two villages within the territory, is obviously appropriate for a social center on a community scale. All farmers in the territorial unit have ownership and control in the school, exactly as they own and direct their district schools. The village interests, moreover,

FIG. 2. COUNTRY VILLAGE: HIGH SCHOOL AT PLAY

Farmers are at the Community Institute, while their teams are tied in the streets

are so vitally connected with the upkeep of the land in the vicinity and with the progressive character of the people on the land, that no fundamental line of cleavage exists to thwart the operation of such a social center.

The more frequently found high school in the village, built, owned, and controlled by the villagers, but at the same time serving the farm homes by taking their children to educate at a price, is evidently a favorable social center for the villagers, especially if there are several churches in the village. If the relations of trade, banking, transportation, communication, education, information, religion, have been developed thoroughly along lines of mutual advantage to farm homes and village homes in the rural community served by this village, then this high school will be largely patronized by the farm homes and may be expected to be used by them as a social center on a community scale.

Teachers are paid public leaders. The rural schoolteacher is a paid leader in neighborhood and community, usually with some surplus human interest and some surplus energy available for social center enterprise. This surplus energy, while often donated voluntarily to the public, may be contracted for and paid for, and so made a part of the institutional life of the school.

Pupils good advertisers. Another favoring condition is the cohesive power of the scholars which may quickly be used to advertise events and occasions and draw the homes together.

Another paid public leader. A third favorable condition is the paid rural leader of the county, the county superintendent of schools, who is in a position to aid all the social welfare work of his county.

When building the new schoolhouse. In the new school building which to better meet its growing needs must be of a different type, there will be opportunity to adjust the rooms in

size, number, position, and equipment to the social uses found practicable in the neighborhood and community. Consolidation of districts may make not only a more efficient school unit, but enable the districts to have a larger, richer social acquaintance territory. These "combination" schoolhouses have their economy. Remodeling old schoolhouses, so as to provide ample space and suitable equipment, is quite possible.

II
The Rural Club Center

A MOUNTAIN TYPE

Location and history. This hall was built in 1898 in the open country five miles east of a village by a temperance society of farm boys and girls. Entertainments, socials, suppers, picnics, helped raise the few hundred dollars needed. Donations of lumber, stone, and labor. The hall was instantly recognized as a public institution. Free and open for any respectable social purpose. A board of three trustees supervise. Originally 16 x 28 feet. Later, in 1912, 16 feet added to length.

SOCIAL USES OF THE HALL

Following are some of the purposes for which the hall has been used: temperance meetings, singing practice, lyceum meetings, meetings of the farmers' club, and the ladies' aid, picnics and celebrations on Fourth of July and other holidays.

RESULTS

1. "Everybody uses the hall, everybody enjoys it, everybody sustains it."

2. "What do you think of the Hall?" I asked a young farmer. "It was there I got my wife," said he, with a fond look toward the house.

A COUNTRY MEN'S CLUB HALL

Location and history. Built in a little village in 1911 by a group of men, organizing into a country men's club. Intended as a rural community building where entertainments and meetings of a wholesome nature could be held for both

FIG. 3. A MOUNTAIN CLUB HOUSE
Small, costing little, but needed and used

young and old. The local church and its rector coöperated in planning the hall.

Cost and financing. The cost of hall complete was $3200. A membership fee in the club of $20 for all over eighteen years old, and $10 for those under, gave a nest egg. Entertainments given in near-by villages netted funds. Some subscriptions made.

SOCIAL USES OF THE HALL

1. **Club-room open for games.** Three evenings a week, members of club, young men, and their fathers from the farms meet in clubrooms, visit, play billiards, pool or cards as social diversion.

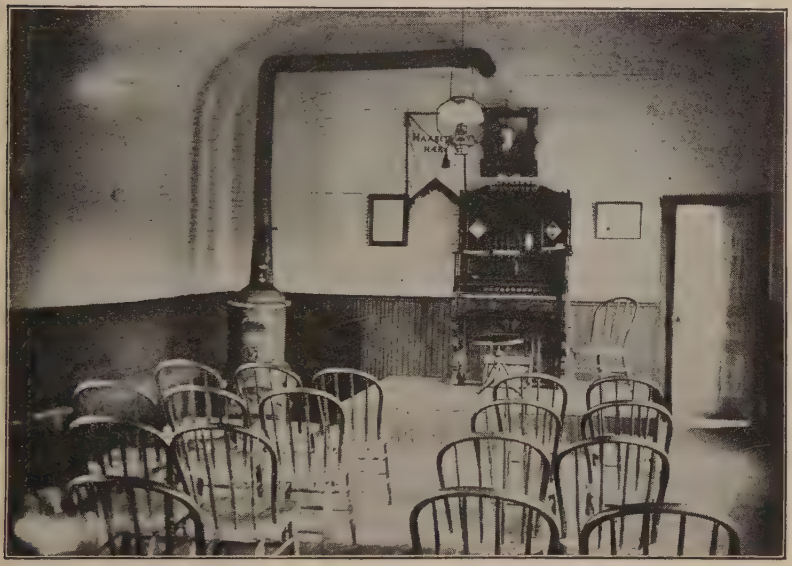


FIG. 4. INTERIOR OF THE SMALL CLUB HOUSE

2. **Community dances.** All dancing of homes and community transferred here.

3. **Concerts, lectures, entertainments.** In eighteen months' use, twenty-two public occasions.

4. **Farmers' Institute.** The hall was the means of obtaining the first institute for the farmers.

RESULTS

1. Conventional amusements recognized and given a place under organized control.

FIG. 5. FARMERS' CLUB HOUSE

A place of social meetings, suppers, lectures, farmers' institutes, concerts, mothers' meetings and community dances — built and maintained by farmers

2. Progressive farmers have given themselves to thinking — through the social problem of the farm homes.

A GRANGE HALL

Location and description of hall. The grange in a small village built a two-story building, 36 x 50 feet, to be used for social purpose. First story contains kitchen, dining-room, furnace-room, men's smoking-room, children's room, cloak-room. Second story, one large lecture-room. There is near-by a barn for thirty horses. The items of cost are lumber and labor $1750, furnace $225, piano $200, gasoline lighting plant $100, barn $350, chairs, dishes, etc., $100, land $25, cement foundation $300, total about $3000.

SOCIAL USES OF THE HALL

Grange meetings. Regular meetings of the grange every two weeks, with a membership of about 120, largely agricultural interest.

Dancing. Social dances once a month, under control of grange by cards or invitation, with best music.

Sociables. Occasional sociables and suppers given by grange.

Ladies' aid. Monthly use of hall by the local ladies' aid society.

Church societies. Special meetings of social character of the Young People's Society of the community church, and also by the church.

School events. School contests and the like.

RESULTS

1. As dancing is the usual pastime of the community, parents have greatly appreciated a clean, well-ventilated hall, where only an invited company of people were brought together for the young folks to meet.

FIG. 6. A GRANGE HALL

Good architecture. The lure of the dining-room is irresistible. Assembly room suitable to various uses

2. Supplements in a large way the other organized activities of the community.

CONDITIONS FAVORABLE FOR RURAL CLUB CENTERS

Undisputed strength. When an association, society, or club in the open country or in a village has succeeded in developing a strong reputable following along some special line of human interest, if it holds the social field of attention undisputed, it may quite successfully build a place for its own meetings, adapting the building to the general social uses of the vicinity, and by a graded system of rentals under supervision, provide the place for a general center.

A community trust. The hazards are so obvious in this arrangement that no club or society would be entrusted with this community function which did not comprise the very best elements of the community.

General center floated on tide of special interest. The favoring opportunity for the general center lies in the fact that a powerful special interest has had motive, enthusiasm, and endurance for organization. This survival doubtless gives some proof of responsibility and qualification.

III

The Rural Church Center

A BAPTIST PEOPLE'S HALL

Location and history. In 1885 a social hall was built for community purposes near the one church in a small village, the population of which is largely American. The life of one generation was bred up at this center. The old hall, while substantial yet, seemed unfitted for modern social life. The ladies' aid society pledged $1000 for a new hall. The men

carried the rest. A community vote put the control of the new hall into the hands of the church trustees.

FIG. 7. PIGEON CREEK YOUNG PEOPLE'S SOCIETY HALL
An attractive assembly room and dining hall promote good fellowship and increase community feeling

Building and cost. Two stories. Brick. Lower floor, beautiful dining-room, kitchen, furnace-room; upper floor concert hall with gallery, ticket office, cloakroom, dressing-rooms

and stage with curtain and drama fixtures complete, opera chairs.

Interior of building finished in panel work with attractive tints. Gasoline light plant. General architectural plan and details in excellent taste. Cost complete, $5000.

SOCIAL USES OF PEOPLE'S HALL

Ladies' meetings. The ladies' aid society meetings, twice a month. Farm women from one hundred homes gather from ten in the morning till four in the afternoon. Sewing, dinner together. A bright spot ahead for many a busy woman.

Lecture course. Regular winter course of lectures and entertainments, under the lecture bureau system.

Entertainments, local talent. A winter series of literary, musical, and social entertainments under local production.

Local dramatics. Occasional local dramatics of young people.

Free use for charity. Open for purposes of charity without charge.

Rented to community. Rented for wholesome entertainment or instruction.

Farmers' Institute meetings.

RESULTS

1. The church forces are linked to the recreational duties of the community.

2. The young people do not have to go outside of their own community for their staple diversions.

3. Attractive, suitable equipment, fitted to modern taste, is appreciated by farm youth.

NORWEGIAN EV. LUTHERAN CHURCH HALL

Location and history. A young people's society, consisting of members of the church congregation, was formed twenty years ago in a small village, to establish its members in the Christian faith and life. As the population was largely Norwegian it took the name "Soskendelaget," Norwegian for "society of brothers and sisters." Meeting at first from home to home. In 1906, the plan to build a hall near the church was conceived. In midwinter a member walked the parish over on his skis to secure subscriptions. Twelve hundred dollars was thus raised.

Building and cost. Size of building 28 by 50 ft. Made of cement blocks. Two stories. On first floor an assembly-room with stage. On second floor, kitchen equipped with dishes and utensils, and a dining-room with tables. Total cost $2500.

SOCIAL USES OF CHURCH HALL

Sunday evening social meetings. Regular meetings of the young people, every three weeks Sunday evening, with programs of the following character:

(a) Devotions.
(b) Literary and musical, such as readings, short plays, speeches, debates, solos, instrumental and vocal, chorus singing by choral group.
(c) Social games (not dancing) and a good time.
(d) Basket refreshments.
(e) By rule, close at eleven o'clock.

Ladies' aid. Meetings of the ladies' aid society.

Business meetings. Business meetings of the congregation.

Celebrations. Fourth of July celebrations.

Parochial school. Parochial school on Saturdays.

Community gatherings. Rented for political meetings, courses of lectures, and concerts, to the community at large.

Library. Parish library.

FIG. 8. THE PEOPLE'S COMMUNITY HOUSE

Situated next to the community church and across the road from the public school with a large assembly hall and pleasant dining-room, this community center is a constant attraction to young people living in the surrounding country.

RESULTS

1. Meetings not exclusive. Nonmembers take part in the social good times. English language and Norwegian both used — English gaining ascendancy.

2. Most of the young people prefer the meetings in the hall to dances, and so dancing has waned.

CONDITIONS FAVORABLE TO RURAL CHURCH CENTERS

A community church. The most favorable condition for a church center is the existence of only one church in the territory, either large neighborhood in open country, or community of village center type, where the church is well thought of, backed by all elements of the population, and is willing to assume leadership in providing the building and equipment for the people's social life and general recreative and informing enterprises.

Clergyman a social middleman. The clergyman is in a sense a public servant, paid by the people, who has many qualifications for social welfare leadership. Where he has the confidence of his community as well as of his parish, he has opportunity for use of all his social surplus energy.

Family ideal. The permanence and organization of the church, comprising the family circle, open to all ages, both sexes, especially adapts it to be the medium of a democratic social life, providing it has the liberality of view which will open its building to all the wholesome interests of the people on the land.

A means of strength to church. A favorably situated church, holding undisputed religious guardianship in its region, if strong enough not to be swept away from its moral and religious obligations, by assuming aggressive social obligations to its people, might very easily find that it has a new lease of life and power in this added responsibility.

IV

The Rural Municipal Center

A TOWNSHIP CLUB-HOUSE

Location. In the open country, several miles from a small city, built in 1914 by township tax, at a cost of $4000.

SOCIAL USES OF THE CLUB-HOUSE

Farmers' club meetings. A farmers' club, divided into sections for the women and for the juniors with a membership of more than three hundred persons, meets in the club-house.

Fig. 9. A TOWNSHIP MUNICIPAL CLUB-HOUSE
Built by township tax. Cost $4000

Township fair. An annual township fair is held in and about the club-house.

Farmers' institutes.

RESULTS

1. An active interest and pride in local conditions.
2. Agricultural advancement in township.
3. Unity, coöperation, fellowship.

FIG. 10. PLANS OF THE TOWNSHIP CLUB-HOUSE

A country community-house can be planned for conveniences matching the comforts of home

A VILLAGE COMMUNITY HOUSE

Location and history. A fire destroyed the only village hall in a village of 1000 people. No more shows. No place to meet. Nobody rebuilt. Social conditions became perplex-

ing, dangerous. Somebody thought the village might back a movement for a hall. So a petition was signed for a bond issue to build a village community house by tax — for social purposes. Special election, 1910 for a bond issue of $5000. The vote was 120 to 58 in favor.

The building. The village president gave his time lavishly

FIG. 11. A VILLAGE MUNICIPAL SOCIAL BUILDING
Built at public tax for social uses. Cost $7000

in superintending the building. Everybody vied with one another in donations of labor and materials. Those who voted "No" said, "All right, boys; we will pull with you." So the community house was built.

Size about 50 x 100 ft. Two stories. Lower floor contains furnace-room, kitchen, dining-room, suite of club-rooms, village library-room. Upper floor, auditorium. Steam heated. Electric lighted. Cement finish on outside. Fin-

ished with hardwood floors, attractively stained wood interiors.

Cost and financing. Cost in cash $7388, besides many gifts of furniture, time, labor, materials; site, $400, architect $135, labor $2533, materials $3616, furnishings $701. The bonds were sold at a premium and brought $5200. Then the

FIG. 12. THE SOCIAL HALL CLUB ROOMS
Town and country club here talk over common problems, along with their good times

village borrowed from the general fund a little more than $2000.

Management. Ownership is with village. The village board comprise the board of directors. The village clerk is manager, booking plays, entertainments, renting use of dining-rooms to societies, or individuals, and use of auditorium for

meetings, and the like. Janitor work is done by village marshall without extra pay.

SOCIAL USES OF THE COMMUNITY HOUSE

Dedication. General meeting of community with program by local people.

Entertainments. Plays, shows, moving pictures, entertainment course.

School plays. Class plays of high school and grades.

Banquets and suppers. Banquets — town and country club, high school alumni, church suppers, harvest festival, dance suppers.

Political meetings.

Good roads meeting, farmers' institute meetings.

High school dances by invitation, and other dancing parties.

Art exhibit with program by public schools.

Commencement exercises of high school.

Annual caucus.

Voting at all elections.

Firemen's meetings.

Band practice; orchestra practice.

The Town and Country Club holds meetings Tuesday and Friday evenings; social and debating. Civic topics.

Public library opens Tuesday and Friday.

Public reception to teachers of public schools.

Social parties given by individuals in the club room suite.

Ladies' night in Town and Country Club.

RESULTS

1. As an example of general use, the following meetings were taking place on the same evening:

An "Ole Olson" show in the auditorium, firemen's meeting in dining-room, and a fudge party in the club-room.

On another evening:

A meeting in club-rooms in the interest of a new industry that might be brought to the village, firemen's meeting in dining-room, library open to public, and orchestra practice in auditorium.

In spite of the opportunity for confusion and interruption one meeting did not disturb another.

2. Direct testimony.

(a) "In order that the people of any community, regardless of church, lodge, clique, club, or business affiliations, may come together rightly, a meeting place free from control by these influences is required; especially is this true when any of the community betterment plans are contemplated.

"This dream and this need are the foundations for the community house, which is, of course, only a beginning. The dream includes public playgrounds for young and old, the children's so located that it can be used by the public schools; also public baths, both open and inclosed; also a park, which can also be used for outdoor celebrations; with other things in the future too far even to hint. In selecting the site for our hall we provided for possible growth in all these directions. And I also dream of a time when a happier and more self-conscious community shall gladly vote and pay a regular tax to support this social life and to engage a trained supervisor to direct the good work."

(b) "I believe there is no other one thing that could be done by the people of this village that would have accomplished as good results in a social and educational way as the erection of our new public building. Having had the management of the same during its first year, I have seen the benefits of a building where entertainment of a clean moral character has brought together all classes of people, made better social relationship, and a decidedly better all around feeling in the whole community.

"The interest taken in different forms of entertainment in the past and the splendid arrangements made for the future, assures a continued and increasing interest in this public building as a social center."

(c) "It is my opinion that nothing that we have ever attempted in the 'get-to-gether' idea, has been of such direct value as the new hall. I firmly believe that without it we could never have accomplished in the social idea what we have done so far, and the possibili-

ties for the future look brighter than ever. In looking over the advertised lecture courses, entertainments, etc., already outlined and assured for the coming winter, it appears that we will make twice the use of the hall that we did last year. As one of the original promoters of the idea, I certainly feel greatly encouraged as to its future."

(d) "The auditorium provides for plays, lectures, and dancing. Town ownership means censorship and proper supervision of the amusements and eliminates the evils of the public dance. The people can say what they will or will not have. An experiment in five-cent dances is being tried out, which, if successful, will give the young people enough safe and inexpensive dances in pleasant surroundings.

"The dining-room and kitchen on the first floor make lighter the work of serving large crowds at such times as harvest home festival.

"Our well-used little library was organized when a room was planned for it in the new building.

"The Town and Country Club has grown in numbers and enthusiasm since taking possession of their handsome rooms.

"I believe that a community takes a long step in advance in owning its own amusement center."

(e) "As a place of entertainment, amusement, and social intercourse, we find our village community house ideal. Communities often do not realize how necessary it is to have a place of this kind, where worries of business and the cares of the home can be laid aside, and one can meet his neighbors and fellow-townsmen in a free interchange of sentiments, acquire new ideas, and discuss items of common interest to all. Such exchange of opinion makes all of us better neighbors, more pleasant companions, and more desirable citizens. In our community as in most others, where the average home is too small to admit of entertaining but a very limited number, we find our village hall a great help in solving the problem of how to take care of a larger crowd than the home would accommodate. With its well equipped kitchen, commodious dining-room, pleasant club-rooms and auditorium, we have come to realize this plan of a public building one worthy of imitation by all communities."

A COUNTY-SEAT MUNICIPAL BUILDING

Location. In the county seat. Population about 3000. A thoroughly rural county, all roads leading to town.

Cost and financing. A town with a history of public spirit and coöperative action. Many years of talk and dream of a city hall. It should be ample, modern — a municipal

home for the leisure of the community, to be amused, instructed, to play, to rest; as well as housing-place for city offices.

In 1911 the electors voted $40,000 in low interest, 20-year bonds for erection of hall. A committee of citizens was ap-

FIG. 13. MUNICIPAL SOCIAL BUILDING

Club-house, theater, city hall, good-time place for all. Owned and managed by city. Cost $50,000, at county seat, 3000 population

pointed by common council to prepare plans. Completed in winter of 1913 at cost of about $50,000.

Management. City charter without authority for city to operate directly. This corrected by a bill in legislature to enable control. Meanwhile the spirit of operation not for profit, but for service, is being carried out by an association of

reliable men, who rent the use of building at a nominal rate, and operate by a board of three and a manager. In first year the net rental to city brought $1600 over all operating expense.

The council reserves right to designate for what purposes the auditorium shall be free, and for what purposes it shall be rented for actual expense of light, heat, and janitor. General manager is paid $25 a month. Any profits turned into city treasury.

Social equipment of building. Besides containing offices for the mayor, common council, city clerk, city treasury, police justice, superintendent of light and water, and city engineer, on the main floor there is a large suite of rooms for assembly, dining, rest, and social purposes, the full width of the building, under the control and use of the women's federated clubs of the community. On the upper floor a large front room is occupied by the men's commercial club, at a small rental. The auditorium with seating capacity for 1000 people, equipped in modern way as theater, opera, and lecture hall.

SOCIAL USES OF MUNICIPAL BUILDING

Community play-house. The auditorium is the play-house, under a noncommercial citizenship control for community both city and country; plays, shows, concerts, lecture courses, moving pictures, public meetings.

Women's community interests. The organized interests of women, manifold in variety, have a place for full expression; regular club meetings, social functions, banquets.

Men's community interests. The commercial club keeps open house for the men.

RESULTS

An obvious democracy is achieved. A bold confidence in social experimentation is present. This social enthusiasm

seems to be paralleled by aggressive individual enterprise in the city.

CONDITIONS FAVORABLE FOR RURAL MUNICIPAL SOCIAL CENTERS

Federating social forces in township. In a township with several rural churches where no one special force is in

FIG. 14. THE MUNICIPAL THEATER
The community at a play under the city management

recognized lead, where there is no township high school or centralized rural high school, a township social center hall, centrally located, may federate the present social forces on a community scale, and develop a much needed large scale organization.

Federating forces in a village. A village or small city with present high-school buildings inadequate for the larger uses of the community, with several churches, and a variety of organizations, may be faced with the alternative of building a separate social center building.

Municipal control of play on trial. The experiment of thoroughgoing municipal control of play, recreation, channels of acquaintance, discussion of issues, and the like is now on trial.

The county court house. The court house belongs to the farmer equally with others. At the county seat, certain annual occasions may well bring together the rural communities in an intercommunity relation under a roof owned in common. Country life conferences, intercommunity contests at the county fair, occasions for representation of village interests and farm interests, city interests and country interests, may well take place at the county court house.

CHAPTER IX

COUNTRY CLUBS

GOOD FARMING DEPENDS ON GOOD NEIGHBORS

It takes all there is in a man to succeed on the farm. One must have without fail the wisdom which comes down from father to son. And then to a good measure of farm sense one must add nowadays special methods that make up the practice of trained and up-to-date farmers.

But there is more to farming than just knowing how to farm. Many a man has been able to till the soil and raise crops, but has failed at farming on account of discontent and unsatisfactory relations among the members of his household. This state of affairs may, in whole or in part, be traceable to unsatisfactory relations with the people of the neighborhood. The daily life of the farm household in connection with the life of the neighbors forms the human factor in good farming, and this is more and more taking rank with the other factors in the calculations of country people.

It pays to live on good terms with folks. Keeping up friendly relations with all the families of the neighborhood, even to the very last and the very least, is found to be no small influence in making the farm pay, especially when one takes into account a series of years or as much as the second and third generation. Just as cordial feelings among the members of the farm home make a united and contented family partnership, which is likely, if given a fair chance, to be turned into profits; so friendly intercourse among neighboring families tends to strengthen the science and art of agriculture in the neighborhood and community.

Generally speaking, a higher level in the working efficiency of each member of the household is reached under those peculiar conditions of mutual regard and stimulating rivalry, which come about when a considerable number of families know one another well and meet on terms of equality. Under such conditions the subtle forces that give health to body and mind come into play; ambition and enthusiasm go to work hand in hand; imagination is awakened, and the motive for planning ahead is strengthened; all this and more is true, because man is essentially a social creature and is never at his best when living detached from his fellows.

A FREE CIRCULATION OF IDEAS

Family visiting is good but inadequate. No method or institution will ever take the place of neighborly visiting. The friendly call and informal meal at the neighboring family table will always, it may be hoped, form links in the social chain which binds farm life together; but as a system for a whole neighborhood by which to bring about an adequate exchange of important ideas, visiting breaks down in actual practice. The impulse to step over the threshold of another home is usually prompted by quite personal and more or less intimate considerations which can hardly be expected to arise in relation to every other home in the community. Moreover, the impulse to visit depends on moods of the mind, and is quite irregular, and in practice in the country rather infrequent.

A circulating agency is necessary. Without some vigorous circulating agency for the regular exchange of ideas and impulses, a neighborhood is, to say the least, in a state of undeveloped possibilities. Fortunate indeed will such a people be if social confusion does not more or less prevail. A neighborhood having no human machinery for accomplishing some common purpose is liable to be like boys at play with no game to employ their energies, who push and trip one another, and

for very lack of a wholesome common aim tease and pester the weak ones of their number.

When a country community finds itself falling upon its own members with petty gossip and more or less undeserved reproach, it may be very certain that this is a symptom, not of malicious intent, but rather of real though somewhat crude interest in other people. While it is not to be wondered at that the best folks sometimes become sick at heart in such a neighborhood and slip loose and follow the promises of peace elsewhere, a far sounder program would be to apply the remedy of establishing an exchange agency for worthy ideas.

An organized neighborhood holds people. A free and rather complete circulation of ideas in a country community endows the people with community spirit, and at once binds them into a species of organized life.

Everyday working habits, which are more or less alike and more or less interdependent, when tied systematically together with human heart-strings make up a bundle hard to break. Unrest assails everybody at certain times, especially in a mobile age like our own. The mind gets unsettled. Temptations to sell out and leave the country are sure to come; but where there are these ties of neighborhood, they tend to hold the individual and family in times of stress and strain.

The danger is a run-down neighborhood. When an unorganized country district loses, through discontent and the lack of any holding power, family after family of its best people, it faces a serious danger that the forces of disintegration may set in and the process of community decay commence. Under such conditions local agriculture itself is at stake. The producing qualities of the land may decline. Buildings and equipment may slowly degenerate, and citizenship be in peril.

The first aid to neighborhood development is a club. Perhaps the simplest and readiest means of gaining good social circulation in a farm neighborhood or a rural com-

munity is some type of club or association. Being adapted to many different purposes and fitting into almost any set of local conditions, the club idea is admirably calculated to become a first aid to neighborhood development, and in fact

FIG. 1. NEIGHBORING AT ITS BEST

Getting together reinforces each household. Faces brighten, hearts are lightened, and country life loses its enemy. So thinks the Friendship Country Club.

is well suited to organize later the forces of a community into other and possibly more permanent forms of rural social institutions.

I

THE FARMERS' FAMILY CLUB

(Neighborhood Scale)

A "DO IT OURSELVES" FARMERS' CLUB

Location and history. This farmers' club is located in a neighborhood just outside the city limits of a small city. For much of the time during the last forty years there has

been in this neighborhood some organization of a social and educational character. First there was a farmers' club, later it was a literary society.

The present farmers' club was organized in 1905, because it was believed that the literary society was not giving sufficient opportunity for the expression of the individuality and the personality of the people of the neighborhood. The leaders believed that such an opportunity was necessary in order that the people might become really acquainted with one another, that they might profit by such an acquaintance, and also that community interests might be promoted.

When organized, the club numbered twenty members, but it grew rapidly and now numbers about seventy-five men, women, and young people. The membership fee is only ten cents a year, and the additional money necessary to finance the activities of the club is raised by voluntary contributions. During the ten years of its life the value of the club has been so fully demonstrated and the spirit of neighborliness has been so fully developed in the people that the club has every appearance of a permanent institution.

Meetings. During the winter the meetings are held every two weeks, but during the busy season they are held only once a month. In general, they are held at the homes of the members or of some friend of the members. While there are certain disadvantages in this custom, the familiar homelike surroundings and atmosphere are so much appreciated that there is little inclination to change.

All arrangements and programs for the meetings are under the control of the executive committee of the club. This committee meets in the fall, outlines in a general way the work of the club, and considers possible topics for the following season. It is not, however, the custom to provide a complete and rigid series of programs. Special gatherings, such as a gathering for the discussion of school matters, a patriotic gathering, a

gathering conducted by the boys' club and another by the girls' club, and a corn, potato, and domestic science exhibit, are regular parts of the yearly program. All the other gatherings are subject to variation, and topics of special interest may be introduced into any program.

The programs generally consist in part of entertaining features and in part of papers, talks, and discussions. Each is divided into two parts by a visiting intermission, which gives

FIG. 2. THE "WE-CAN-DO-IT-OURSELVES CLUB"
A competent group of farmers

opportunity for the members to mingle in a social way and for special committees to hold short sessions. As a rule no refreshments are served, though sometimes apples and home-made candy are passed. The neighborhood is so thoroughly bound together by the ties of friendship and common interests that refreshments are not necessary to promote the desired sociability.

In carrying out these programs, outside talent is used only

occasionally. In fact, there seems to be an increasing tendency to depend on the members of the club for everything. It has been found that the experiences of the members are of the greatest practical value. It is also found to be true that if information is desired regarding some subject which is outside the range of the experience of any member, some one can be found in the club who can secure the necessary information and who will know what facts to present and how to present them. As a rule, the subject is chosen and then the person who can present it best is selected. The occasional outside speakers have included men and women of prominence throughout the State, people from neighboring towns and cities, and farmers from other neighborhoods.

The topics which have been considered at the meetings have covered a very wide range. Agriculture is fundamental, and in addition there have been many subjects of neighborhood or community interest. Others have been taken from the field of civics, education, and domestic science. They are selected with the idea of bringing to the members information which will be useful to them, of giving them a broader view-point, and contributing to the general culture of the neighborhood.

The influence of the meetings of the club has been greatly increased by the full reports which are published in the county newspapers. In this way a great variety of timely topics is brought before the people of the larger community, and the attitude of a considerable body of people is made known. In writing these reports, care is taken to make them both readable and of real value to the reader.

Special events. In addition to the regular meetings there are many neighborhood events in which the club has a part, such as birthday and wedding anniversaries.

Each summer a club picnic is held at one of the beauty spots of the neighborhood, and in the winter a banquet is held at one of the hotels in the city. Formerly this banquet was called a

winter picnic," and was held at the home of one of the members. The change was made in order that the ladies might be relieved of the labor of preparing for the banquet.

Expressions of sympathy. A very beautiful custom and one which has doubtless done much to strengthen the neighborhood ties is that of sending flowers to the sick and to those who have lost friends by death.

Aim. In all the activities of the club, the fundamental purpose is to do for themselves and others. The slogan of the club is, " We can do it ourselves."

General results. The result which gives the people of the neighborhood the greatest satisfaction is the delightful spirit of friendliness, sympathetic interest, and helpfulness, which is the ruling spirit of the neighborhood. There has been established a neighborhood ideal which does not countenance harsh criticism or unkind gossip. The result of this condition is displayed in the pervading spirit of contentment and the reluctance of the people to sell their farms and leave the neighborhood.

As a result, in part at least, of the interest of the club in progressive agriculture, the neighborhood has become well known for its well-tilled farms and attractive homes.

From the start the club has stood for the best things. It has taken an active interest in the local schools, in good roads, rural telephones, the county and state fair, the city hospital, the schools, and other things which tend to promote the social and economic welfare of the people. In some of these cases, as for example, the work of the county order of the agricultural experiment association, the work of the club has been a vital factor. In other cases, the discussions which have taken place in the club meetings and the influence of the club have been important factors in arousing and crystallizing public sentiment, even though the final achievement cannot be regarded as due solely to the work of the club.

The most far-reaching result which can be recognized as coming from the work of the farmers' club is the impetus which it has given to the country-life movement in general. The story of its work has led directly or indirectly to the organization of many other clubs in the county and in the State, and to these and others it has been an inspiration and a guide.

AN IMPROVEMENT SOCIETY

Location and history. This society is located in a new country. Up to three years ago there was simply a railroad siding used occasionally by lumbermen. Then settlers began to come in, establishing farms and homes for themselves among the stumps. By the fall of 1914, a settlement had been formed, and the need of organization became apparent.

The society was organized on Christmas day, 1914. There are about twenty-five members and all are farmers or members of farm families, living in the neighborhood. As the settlement is so new, the membership includes people from many sections of the country and from many vocations. Some were already farmers, others had been mechanicians, clerks, teachers, carpenters and electricians. The aim of the society was to secure concerted action in the matter of neighborhood improvements, to draw the people together, and especially to provide for an exchange of ideas and practices.

Activities. All the activities of the club center around the meetings, which are held every two weeks during the winter and monthly during the summer.

Each meeting is divided into two parts by a ten-minutes visiting intermission. The first part is taken up by a program of some sort; reading, recitations, music, papers, or debates. Occasionally an outside speaker is present who speaks on some agricultural subject. The second part of the meeting is occupied with business and discussions of matters of club and

neighborhood interest. For example, the schoolhouse stood on a lot which was literally covered with stumps. As the settlement takes pride in its reputation for "push" and "go ahead," the society decided to improve those grounds. Committees were appointed to arrange for the work, the stumps were pulled and burned, the grounds graded, a substantial fence built around the lot, and the ground seeded to grass.

Each spring new settlers come to make their homes in this community. They come to the meetings, and listen to the discussions. The experience of those who have been there longest, as it is told in the meeting, can hardly fail to save the newcomers needless expense and to increase their certainty of success.

One of the most noticeable personal benefits to the members is that some men have "found" themselves. Men who never faced an audience before in their lives have learned to express themselves clearly before a group, even of total strangers. This means more individuals possessing a positive influence in the community and fewer neutrals.

This society does much to produce in the community the true neighborly spirit of helpfulness. The former railroad superintendent, the carpenter, the preacher, and the teacher are all on a common level. "There is a common footing of fellowship which is a sound basis on which to build, should a time of need arise. We know that the experience and advice of all the others in the community is at our disposal at any time and without charge."

"One instance of how this works. There is a man here who is an expert stockman, formerly a veterinarian. A neighbor called him in two weeks ago to see what could be done for one of his cows. This man worked twenty-four hours straight on that cow. Charges — nothing. The man who owned that cow was formerly a contractor's boss in Davenport, Iowa. When the stockman comes to building

time this spring he will get the advice of the boss carpenter whenever he needs it. In fact, I understand that he has already made a considerable saving on a bill of material by following the advice of the carpenter."

Results. Results grow out of well-directed activity. In this case neighborhood improvement has resulted in the form of better roads, better schools, more attractive surroundings for the school, community coöperation in the building of a potato warehouse, and the improvement of seed and livestock. Early in the spring of 1916 orders were booked for two carloads of Holstein grades, and the community has purchased a pure-bred Holstein sire. Of this movement the president of the society says, "Without the society to start us thinking we would have remained in the scrub-stock rut for years."

In a social way, the society takes away much of the monotony of the pioneer life for both young and old. It provides the social life which all need but which young people especially crave. It keeps the minds of all contented, cheerful, and centered on the home community.

"In agriculture the society is exerting a powerful influence in directing the minds of the people along scientific lines." It provides for the circulation of ideas and helps to keep the people alert and progressive. "It makes more neighborly neighbors"; thus making possible the coöperation between neighbors, which contributes in a very large degree to the prosperity of every farmer and to the community as a whole.

A BUSINESS MINDED CLUB

Location and history. This organization is located in open farming country. In the early spring of 1914 an invitation was given to all the people in the vicinity to come to an oyster supper at one of the homes. The rumor spread that a farmers' club might be organized that evening. The invitation was largely accepted by young and old, and the club was

formed. It now has a membership of about seventy-five people.

Activities. The activities of the club are confined largely to the meetings. These are held on one evening a month at the home of one of the members. Often the number present is in excess of the membership, as some who are not members come to hear the talks or to enjoy the social features of the meetings. The program for the meeting is variable. Usually it consists of discussions on topics relating to farm operation

FIG. 3. A COÖPERATIVE CREAMERY — THE OUTGROWTH OF A CLUB
The Rural Improvement Club has raised the local standards of farming and encouraged new enterprises

and after that there is a good social time; dancing, playing games, and lunching. Occasionally an evening is taken up with a musical program or debate. The real educational value of the discussions is shown by one instance. At one meeting a manager of a large farm in the vicinity addressed the club. The subject was "The Care of Dairy Cattle." Incidentally he told some things about calf feeding, and one of the members writes, "I have raised better calves since that lecture."

Results. The association of the members and the discus-

sions have resulted in a distinct elevation of the standard of farming. Through the influence of the club, a railway station has been established in their neighborhood. A group of the club members has been largely instrumental in establishing a coöperative creamery. Talks on pure seed have resulted in the purchase of pure-bred grains by a number of members through the agency of the club. Two of the members have coöperated in the purchase of a pure-bred bull. A purchasing committee aids the members in buying stock feed at wholesale prices.

The Farmers' Family Club

(Township Scale)

A CLUB THAT DISCOVERED ITS GOVERNMENT

Location. This club is in a strictly agricultural community without any trade center of importance near by. The club was organized in March, 1913, with a membership of about 150 men and women. At present, the membership is approximately 200, and a very large proportion of the families in the township are represented.

Meetings. The aim of the meetings is two-fold. One object is to bring the people together for social intercourse so that they may become accustomed to being sociable together, to learn to know and understand one another, and to acquire the confidence in one another which is the foundation for successful united action.

The second object of the meetings is to provide something of value from an educational standpoint on general or technical subjects.

The usual programs are varied but consist of solos by club members, choral selections by the school children from the various schools in the township, dialogues, recitations, and a short debate or discussion by the club members on some topic

of general interest. Sometimes there is a special speaker. The attendance at the regular meetings taxes the capacity of the hall, which seats between 300 and 400 persons. Following the meetings as much time as possible is spent in a purely social way.

The fair. During the first year, the club assisted in a corn contest conducted under the direction of the county superintendent of schools. In 1914, this was expanded into a school

FIG. 4. A TOWNSHIP CLUB HOUSE

A township house was discussed at the club one day. A $6200 community-house was the result, put up by township tax

children's township fair. "This turned out to be a bigger thing — all of its own accord, seemingly — than any of us had ever dreamed of. The way those school children came in with corn and grain and potatoes and produce of all kinds, needlework, cooking and school exhibits, was amazing. Lunch counters, candy, lemonade and ice-cream booths, a shooting gallery, a vaudeville show, and a freak show — both by local talent — added to the liveliness and interest of the

occasion, and brought in enough change to pay all the prizes and expenses, and to leave a surplus in the club treasury. Best of all, the vim and enthusiasm with which everybody entered into the spirit of the day, helping whenever help was needed, showed what we could accomplish when everybody helped."

At the 1915 fair, over $100 in premiums and ribbons was awarded by the club, mostly to children of school age. In the evening a vaudeville show was presented by local talent. At both the fair and the show the attendance was in excess of the capacity of the hall in which it was held.

"A town club house." For some time there had been a feeling that the township should have a hall or community-house for general public social use. In January, 1914, one of the meetings of the club was devoted to the discussion of the question of the subject of "A Town Club House." At that time a committee was appointed to take the necessary steps to bring the matter before the voters of the township at the annual meeting. People from different parts of the township were invited to confer with the committee from the club regarding the type of hall and the site.

The matter was brought before the voters at the town meeting, the necessary appropriation was made by a large majority, and in a little over a year from the time the matter was first brought up at the club meeting the hall was built and paid for.

The club house is a well-constructed, brick building, 32 by 72 feet, with a ten-foot basement and a complete equipment for social purposes.

Lecture course. During the winter of 1914–1915 a five-number lecture course was held with such success that a second course was held during the winter of 1915–16. This was a greater success than the first, as more expensive and more experienced speakers were provided. A third course for the winter of 1916–17 was also arranged.

Agricultural school. Early in 1916 an agricultural school

was held for four days at the town hall under the auspices of the club, the instructors being furnished by the college of agriculture. This is regarded as the greatest success of the year. About 500 different people attended the day sessions and 300 in the evening. As a result of the work of the club in general and of the agricultural school in particular a cow-testing association has been organized.

The Farmers' Family Club

(Community Scale)

A COUNTRY LIFE CLUB

History. In the fall of 1913 the teacher of the rural school and the pastor of the local church made an arrangement by which all the people who were interested in social work united in one organization which was to provide the social center of the community. Thus the Country Life Club began its work in and for the community, with thirty charter members. The number has grown to seventy-five and includes people from eight school districts. The membership of the club is limited to those living in the country who are interested in country life. There is an age limit of fifteen years, although those under that age whose parents are members have all the club privileges, and special arrangements are made for the instruction and entertainment of those who are under the age limit.

A membership fee is charged, one dollar for men and fifty cents for women the first year. The annual dues after the first year are fifty cents for men and twenty-five cents for women. The members receive no insurance or any money benefits but they receive free admission to some of the entertainments given by the club.

Standing committees. The officers of the club are chosen annually. There are standing committees on program, membership, refreshment, fair, and athletics. The program com-

mittee provides for all regular meetings of the club. Special events are usually discussed at a meeting of the executive committee and are either directed by this committee or a special committee is chosen. The refreshment committee plans refreshments for the regular meetings, assigning to the various members their portion to bring each time, plans for special feasts and sociables during the year to raise money, and conducts an ice cream stand at all public gatherings under the auspices of the club. The athletic committee has charge of the athletic part of all special events and also arranges for baseball practice and games.

Non-sectarian. "The club is non-religious and includes in its membership people from various churches and many who are not connected with churches. Perfect harmony has been secured by avoiding religious discussions and maintaining a respectful regard for the religious scruples of the members. In deference to the scruples of many, cards and dancing are not indulged in, and no one has attempted to bring them in, although there is no set rule. Whether it is a cause of our success or is the result of our meetings, it is a fact that a kindly feeling and sympathy is a manifest characteristic of our work and makes life worth while."

Meetings. The meetings are held monthly throughout the year at the homes of the members. In order to equalize the distance, the meeting place is alternated from one side of the territory to the other. The attendance of the members is good, from fifty to over a hundred even, though some are obliged to travel six miles or more.

"At the regular meetings the time up to eight o'clock or later is spent in various ways, dominoes or flinch for the boys, romping by the children, and all with friendly greetings. Then comes the program if there should be any, followed by a good country lap supper. On special occasions this is charged for but usually it is free. After the supper the old

folks visit for an hour while the young people spend the time in rollicking country games, and the children having a good time in a room by themselves. Often there is no program, but we do not count the evening wasted when we meet together just to visit." When there has been a program, the tendency has been to entertainment rather than to discussion of farm topics. One evening a play was given, on another there was a corn contest with prizes for the best ten ears and

FIG. 5. A TOWNSHIP COMMUNITY HOUSE
Built by township tax at a cost of $5000. The idea started in the Farmers' Club. Equipped and used as a people's forum

the best corn bread, another time there were songs and recitations, and still another an "indoor field meet." Yet there is a movement toward serious consideration of agricultural topics.

Special events. In addition to the regular meetings, several special events have been held with success. Among these

was an old-fashioned spelling school; a musicale given wholly by club members; a Fourth of July celebration with races, speaking, and "horribles"; an evening meeting at the church in the interests of the local schools, to which several of the teachers brought their classes and taught them their regular lessons; and a stereopticon lecture with local views. At the end of the school year the graduates of the different schools were brought together in a union commencement, held at night and out of doors. A platform was built in front of the schoolhouse, seats were arranged in front of the platform and the autos parked at the rear of the seats so that the occupants could see and hear. The attendance at this gathering has been estimated at over five hundred. About the same time the children in the different schools were brought together for a field day and at another time for a picnic.

Community fair. A community fair has been held for the last two years. The first one included a plowing match, athletic events, and a ball game between the young men and the "dads"—and the "dads" won. The exhibits that year filled the schoolhouse. The second year they crowded the church, and special arrangements are being made for housing the exhibits which are expected at the third fair, which will last two days.

Moving pictures. During the past winter the club has been on one of the picture circuits and gives moving pictures at the schoolhouses and the church. It is planned to use them next summer out of doors at the regular meetings of the club.

Farmers' institute. Through the coöperation of the Agricultural extension service of the college of agriculture it has been possible to hold a one-day institute with speakers for both men and women.

Finances. The revenue necessary for carrying on the work of the club is obtained through dues, special feasts, sociables, and the sale of ice cream at all public events of the year. In

this way the club raised $250 during 1915. This amount was expended during the year in the various enterprises of the club.

Aim accomplished. The aim of this club from the beginning has not been materialistic but social. Its accomplishment required time and thought and effort, but it has been accomplished. To an onlooker the value may not be fully apparent, and for that reason the judgment of the people themselves is the only sure basis for estimating its value. Regarding this matter, one of their own number has said, "We have been finding ourselves and our neighbors, and this alone has been worth all the time and labor that it has cost."

AN INTERSTATE FARMERS' CLUB

Location and history. The Interstate Farmers' Club holds its meetings on the line between two States, and its membership is drawn from both States.

It was organized in December, 1911. The people of the surrounding country had been brought together by a farmers' institute, and after the last meeting a group of them remained to talk over the possibility of a farmers' organization. A real desire for more frequent gatherings such as they had just attended was manifest at that time and must be regarded as an important factor in the success which the club has attained. The club averages about seventy-five members, all of whom are adults. The fee of fifty cents a year covers the necessary expenses of the meetings. No business of a coöperative character is managed by the club, but it aims to encourage such activities on the part of its members.

Meetings. The purpose of the club is to agitate and educate. In the main the club endeavors to emphasize the subjects which are of direct and immediate interest to the farmers For example, one meeting was devoted to the subject of "Coöperation," and such topics were discussed as "Coöper-

ative Marketing," "Coöperative Creameries," "Coöperative Breeding." At other times the different phases of potato growing, soil fertility, stock breeding and management, and dairying have been emphasized. Whenever possible specialists are secured to address the club on these topics, but usually some of the talks are given by members of the club who have made some special success or who are using some advanced methods. One noticeable feature of the programs is that the topics are so chosen that they tend to call out the practical experience of the members, thus making general discussion easy.

While agriculture is the principal feature of the meetings, any topic which concerns the general development and welfare of the sections from which the people come is considered a proper subject for consideration, and on occasion important state and national policies are considered.

The short course. The first agricultural school or short course, as it is called, was held when the club was only a few months old; yet by vigorous work a daily attendance of seventy-five to eighty people was secured. As a result of this course some thirty or forty silos were built the following summer within the range of influence of the club.

In December of the same year, 1912, a second short course was held. This time the subjects were corn, dairying, home economics, and the attendance was nearly double that of the first course. This work has been continued from year to year with the best of results. It is now conducted by the short-course club, which is an offshoot from the farmers' club.

Picnic. The only direct effort toward sociability is in the picnic, which is held each summer and which is attended by both the country and village people of two counties. But even at these times the chief aim of the club is not forgotten and talks on some topics of common interest are provided.

Careful advertising. An important factor in the success

of the meetings of the club is the careful, systematic, thorough advertising. Announcements of the meetings and printed programs are sent to the papers some time before the meetings. At other times newsy items are sent, so that the club is frequently brought to the attention of the people, who are made to realize that there is a live organization in the community. After each meeting carefully written and accurate reports are sent to all the papers. As a result of these methods the club receives the ready assistance and the cordial support of the county and city newspapers.

General results. The fundamental aim of the club is better farming and better homes, and this aim is being accomplished. The club is a generally acknowledged factor in community development. During the four years of its operation, scores of silos have been erected as a more or less direct result of the activities of the club. In like manner there has been improvement in the quality of the live stock and in the management of farm business. Several livestock shipping associations and other organizations, wholly or in part for the purpose of coöperation, have grown out of the club agitation.

CONDITIONS FAVORABLE FOR FAMILY CLUBS

On a neighborhood scale. The natural lay of the land often determines that certain families must live and work more or less in sight, or within fairly easy reach of one another. The local similarity of their land and situation gives rise to similar local problems, and forms the basis of neighborhood, which may be of a valley, mountain, prairie, or timber character. Other types of clustered family life grow up out of the settlement near one another of people of the same race; and sometimes the long-established family connections of one or two families in a generally shifting rural population (possibly related to an institution like a school or

church, or to an industry like a creamery or store or shop or railroad station) may mark the bounds of neighborhood. Every such neighborhood, where there is a similarity of problems or some tie of wide family relationship, is a favorable place for a family club. Many States could support one such club on every twenty-five square miles of well inhabited farm area.

The schoolhouses are available meeting places. The law in many States permits meetings of neighborhood clubs in the schoolhouse. This provision solves one of the first questions that arise.

Homes are preferred for meetings in some sections. Where the home atmosphere of comfort, hospitality, general refinement, and perhaps especially of restraint is in demand by the neighborhood, or where the size of the club is limited to a few families, doubtless there will prevail a willingness to open private residences to the meetings of the club.

Acquaintance and sociability are the highly prized outstanding results of the family club. So deep-seated in human nature is the craving for sympathetic contact with other people that any undeveloped neighborhood can rely upon some measure of eagerness on the part of many of its members to accept a well-advised means to wider acquaintance and richer sociability.

Home-made entertainment will continue long in the future to be a staple demand in rural life, notwithstanding the inevitable tendency of each farm family to become less and less self-sufficing in its habits. The dramatic instinct of young people, the enjoyment of various forms of community music, the love of the spectacular, especially where children are engaged, are all permanent sources of neighborhood interest, and stand ready to make the club idea succeed. To the young folks as a whole the club may very well look without disappointment to organize these literary, dramatic, ath-

letic, and other recreative forms of neighborhood life into regular expression. In fact, the young folks will naturally form the club committee on neighborhood entertainment.

Interest in local agriculture, education and child welfare is being awakened anew on the farms, and will be found ready for a well-considered club movement. A group of farmers doubtless already exists in the neighborhood, who, as occasion permits, informally discuss methods of production, marketing, farm accounts, and farm finance. These are ready-made candidates for membership on the club committee on local agriculture.

Surely some housewives, too, are beginning to inquire among themselves as to the best methods of systematizing all their tasks in the home, and of relating the school-culture of the local school to the home and farm. These women stand ready for the club committee on local child-welfare. In fact, the anxiety of everybody to know how to get along with the real problems is perhaps the most favorable condition for a family club which shall attempt to be a circulating agent of important ideas.

On a township scale. A family club liberal enough and large enough to cover a township of thirty-six square miles and serve as an agency of exchange for two hundred families is occasionally possible. The most favorable location for such a club is an inland township somewhat removed from a good-sized village or city; especially if the farm homes are united by trade relations to the same trading center. If the necessary conditions for united action are fulfilled in a township, a township family club has a powerful aid to all its enterprises in the government of the township, which in some States is essentially a farmers' municipality. A township community house can be put up by township tax for purposes which will include the club. This alliance of local government with the township club may lead to the social development of the town-

ship municipality after the manner of the incorporated villag or small city. A large club, well-housed in a socially adapte community house, has the opportunity of large-scale organ ization of its committees on agriculture, education, child we fare, and recreation.

On a community scale. A large family club whose mem bership is confined to the farms surrounding a good-size village or small city, but includes in a representative manne over an area of from thirty to fifty square miles all the farm homes which trade at this central village or small city, has remarkable opportunity for development on a communit scale. The larger interests of all such families are identica the range of club subjects is wide, and the possible enterprise are important and far reaching.

II

The Farm Men's Club

A local union of the American Society of Equity

Purpose. This local union was organized about 1906 be cause of a desire on the part of the people to secure bette prices for the things which they had to buy and sell. It wa the same motive which inspired the organization of hundred of similar organizations throughout the State and of whic this is typical. This local union differs from many, however in that considerable attention is given to social features an to general agricultural topics. Thus it is able to appeal to larger group of people who, in spite of varied interests, fin something in the meetings and other activities which is o value to them.

Meetings. The meetings are held regularly every tw weeks during the winter months and when necessary at othe times. Business, agricultural, social, and political question

are discussed in a more or less informal way. These subjects are of vital interest to those present. The customary reserve is broken through and each individual is brought into contact with the real personality of his associates. Then, too, the exchange of ideas and information gives new view-points and broadens the vision. Regular attendance at the meetings results in changes in individuals which is noticeable in the way in which they manage their business and conduct themselves generally. They become more purposeful and more self-respecting businessmen and citizens.

Sometimes a program with music and readings is provided for the regular meetings and at these times the other members of the family attend.

Special occasions. Each year a picnic is held to which all members and their friends and neighbors come. There are ball games and other contests; a floor for dancing is provided, and a refreshment stand serves coffee and sandwiches. Sometimes a speaker is provided. Each fall a dance is held in the nearest town, which is as popular as is the picnic.

Stock shipping. This business is conducted by a department of the union. During 1915 it did a business of $32,000.

Creamery. This was started by the local society but is now carried on with the coöperation of several other locals. This did a business during 1915 of $32,200.

An Equity exchange. This is a company which grew out of the efforts of the local union to build a grain elevator. The assistance of several other local unions was secured and the company organized. It now owns four elevators which did a business of $550,000 last year. In addition it maintains three machinery houses.

FARMERS' ADVANCEMENT ASSOCIATION

Location and history. This organization is located in an agricultural community which is only about fifteen years old.

In the latter part of June, 1915, the school officers of the district gathered at the home of the school clerk. The talk drifted to the general dissatisfaction in the community regarding financial returns from the farms. It was decided that a farmers' club was needed in order that they might help each other to improve their farming. The matter was presented to the people of the district at the annual school meeting, and the organization was formed.

The association is composed entirely of men. While the object is not social but educational and economic coöperation, it is broad enough to hold the interest of any member of the community. This breadth of interest must be regarded as an important factor in contributing to the success of this organization. The membership, including the two branch organizations of a similar character in neighboring districts, is about one hundred.

Meetings. The educational work of the association is carried on by meetings which are held each week in the schoolhouse with an average attendance of about two-thirds of the members. At these meetings agricultural subjects are discussed and arrangements are made for carrying on the business enterprises which are conducted by the association. The secretary states that the members feel that they derive so much benefit from these talks and discussions that they would not under any circumstances do without them. At stated intervals the parent organization and the branches meet together for a joint meeting and, if possible, an outside speaker is secured.

Coöperative buying and selling. The members coöperate in shipping certain crops and in buying feed in car-load lots. This business is carried on by the officers of the association. The value of the business done by the association, including both buying and selling, amounted to $4000 last year.

Cow testing. A committee appointed by the association makes butter-fat tests for members free of charge. The members are very enthusiastic about this work. Sheets for keeping daily milk records are furnished by the association at cost.

CONDITIONS FAVORABLE FOR MEN'S CLUBS

In districts recently opened to settlement, farm problems relating particularly to the man's side of farm work are pressing. Other problems, though important, are usually postponed a while. Rapid clearing of land, stocking the farm, determining types of production, finding markets, are immediate demands upon every settler. It is quite natural, therefore, that a farm club of men should precede, possibly, the family type of club, either in the neighborhood or in the larger community.

A business interest in modern farm methods is slowly becoming a positive force among the farmers of many sections. A men's club, covering the territory of a township or community, devoted primarily to the general business end of farming may very profitably be formed where a keen desire, relatively speaking, exists among all the farmers to possess more exact information touching up-to-date ways and means of making agriculture pay. Such a club would play the same part in the community, perhaps going at a little higher speed, that is assigned to the agricultural committee of farmers in the farmers' family club. Its membership could well be divided into committees, varying according to the permanent problems of the locality.

A business organization of farmers gains the advantage at relatively small expense of bringing together from time to time specialists on each of their major problems. A request from such an important group of farmers made to any branch of the government service could scarcely be turned down. The resources of the State are practically at its command.

Specialized problems may justify a men's club. One special agricultural problem may bear so largely upon successful farming in certain communities as to justify the formation of a separate men's club to deal with this one problem alone.

Some social relations to the community may well find a secondary place in the yearly program of a men's club. This will be especially the case if no other rural club occupies the social field in the vicinity. Periodical meetings of a community character might very easily prove to be a means of keeping a men's club from stagnation and decline.

III

The Farm Women's Club

A ladies' aid society

Location and purpose. This aid society is an organization of farm women several miles distant from any considerable village or city. The preamble to the constitution reads, "Desirous of being of help to our fellow creatures, and believing we can obtain the best results from unity, we do hereby organize this society and adopt the following constitution."

Membership. Qualifications for membership are simple. The constitution must be signed and an initiation fee of 25 cents paid.

"The fact that no lunches are served at the meetings, coupled with the fact that the society is not a church organization, makes it possible for every woman of the community to belong, which is almost literally the case."

Neighborhood activities. The organization has always been active in giving socials, contests, musicales. A number of good plays and farces have been staged.

Meetings. The meetings are usually held at the homes of the members.

At first the society was most active in sewing and otherwise assisting destitute or needy families that lived in the neighborhood. In some cases the work was purely charitable, in others the person worked for paid the ten cents expected from each member present.

FIG. 6. A LADIES' AID SOCIETY — A COMMUNITY AID
Social service is understood in this country section through the liberal quality of the Ladies' Aid

Study work. The real life and spirit of the society for the past twelve years, at least, has depended mainly upon its study work. In fact, in the early years of 1900 it seemed that the interest in the organization was simply dying a natural death when a few of the faithful members drew themselves together by starting the study of American literature. English literature followed. In each case authors and typical works were studied and gems were memorized. By 1911, this work of the society was so firmly grounded that a committee was chosen to draft in advance the course for a year's work, and

to get out printed programs designating to whom the topics were assigned and the place and time of meetings. The printed programs of the last five years show a wide range of topics: Egyptian, Greek, and Bible history; home and social economics and domestic science, music, art, nature work, child study, the peace problem. Five minutes at least of each meeting is given to current events. Papers on local history by older residents are kept on file, thus preserving many interesting characteristics of the locality and people of the community. Personal experiences, such as travel, visits to art exhibits, or to other clubs, are always called for and enjoyed.

A HOME CULTURE CLUB

Character and history. The members of the Home Culture club are farm women living in a community a short distance from a small city. This club was organized in 1903 by a group of eight women. They had been called together by one of their number who realized keenly the disastrous effect of close confinement at home upon the intellectual life of women on the farm; and who felt that something should be done to counteract the "growing lack of neighborliness and the increasing sense of a sort of resigned discontent."

The chief purposes of the club were to provide opportunities for the women to meet one another, to give them an opportunity to learn of things which they had never been able to study before, and to have something "different" to think about. From the first the idea was very popular, and it soon became necessary to limit the membership to twenty-five, because of the capacity of the homes in which the meetings are held and because of the character of the meetings.

All of the members live on farms with the exception of a few who have moved to the city since joining.

Meetings. "At the beginning various lines of study were suggested. Some wished to take up the solving of domestic

problems, but others said that they had been studying them for years and they felt the need of something different. . . . So we finally decided on English history." This was followed by English literature, ancient, medieval, and modern history.

Each year a program committee is appointed, the chairmanship of which is the most important office in the club.

FIG. 7. HOME CULTURE CLUB

Formed to give something different to think about. Each meeting is a mental and physical change. Timid and tired women become confident and energetic.

The programs at first were modeled after those of city clubs, but were very simple. Now, however, our work is quite independent, and the programs are most carefully planned and printed in a daintily designed booklet.

"When we began our history work we soon realized that a better knowledge of present-day movements of history in the making was needed, so it was provided that fifteen minutes of each meeting be spent on current events. The fifteen minutes

soon became thirty, and that work is now carefully organized and divided among several groups who in turn have charge of the half-hour. The discussion is not a 'hit-or-miss' selection of isolated bits of news, but is a systematic study of live questions in our own and foreign countries. For instance, we have followed the course of development in Russian affairs, the recent changes in China, the conservation movement in our own country, waterways in the United States, American politics, child-labor laws, and laws relating to women."

The history lesson is conducted by the leader, who acts as a sort of teacher, asking questions and guiding the discussion. Perhaps the most important reason for the interest taken in the work and the subsequent success of the club is the fact that the reading of papers written by members or of articles from magazines or passages from text or reference books is definitely forbidden and all the members are expected to participate in the discussions. Thus each member feels some responsibility for the success of every meeting, and her interest is kept up by the fact that she does or says something to help.

Upon the adjournment of the meeting simple refreshments are served and all formality gives way to chat and merriment.

Club cook-book. In 1911 a club cook-book was compiled. The receipts for advertising space paid the expense of publishing five hundred copies. The net profit was $125.

Club library. With a part of the money received by the sales of the cook-book a small library of carefully chosen books was purchased.

Community activities. One of these activities was to aid in furnishing a dining lodge, built in the city park.

By coöperating with other organizations a woman's rest room was reserved and equipped in the new municipal building. The club also pledged money toward a fund which maintains an attendant in the rest room.

In 1913 one of the members brought to the club the story of a community which was maintaining a farmers' coöperative laundry. A committee was appointed on the subject of a local coöperative laundry which aroused the necessary public sentiment. Through the efforts of the Home Culture club women,

FIG. 8. THE FARMERS' COÖPERATIVE LAUNDRY

The Home Culture Club agitated the subject of a farmers' laundry, until the men consented. The laundry is the small building in the background of the picture and is conveniently near the coöperative creamery, the large building to the left.

together with the members of the woman's club in the city and the hearty support of the men in both the country and the city, a coöperative laundry was started. It is used by both city and country people and those who did so much to secure it are proud of their laundry.

The establishment of the laundry is only one instance, but it is an illustration of the many important ways in which the

women of the club coöperate with the woman's club in the city for the improvement of both city and country.

General results. 1. Each meeting is a mental and physical change which gives increased energy in the performance of the common household tasks which had formerly been irksome.

2. "The mothers are better informed in matters of general interest to their husbands and children; their reading is broader and more intelligent; their thinking and speech are more clear and businesslike, due partly to their training in parliamentary practice and to expressing themselves in a more or less formal way. Timid women, who at first were afraid of the mere sound of their own voices, when unprotected by a general chatter, have become more confident, and in their interest have lost their self-consciousness."

3. The changes in the interests and habits of thought are indicated by the fact that gossip and the commonplace topics of conversation have been replaced by other topics of greater interest and more worth while. The whole plane of intellectual life has been lifted to a higher level.

4. "I think that most of our members will agree that the great result is the wonderful spirit of friendliness which has sprung up among us. . . . Men and women alike have been more closely drawn together in a genuinely friendly and neighborly association than could have been the case had not some such country club been organized as our Home Culture club."

CONDITIONS FAVORABLE FOR WOMEN'S CLUBS

A recognition of women's power to broaden the farm woman's outlook on life through united effort usually precedes the establishment of a farm women's club. The latent desire for some pleasant break in the routine of farm life, however cherished that round of work may be, whereby the daily cares

of women may be temporarily shifted and entrance may be had for a brief space of time into a woman's world where ideal values reign, may be relied upon in many a rural community to welcome a woman's club. Country life is waiting for farm women generally to realize this special community privilege, and the women's club may possibly be one main agency of the new era in country living.

The special problems of farm women which men can never be expected to solve are being thought out and detached from the general mass of country problems and presented to the women of the country for serious consideration. The problem of house management, carrying with it the health of the family, will be answered finally by farm women. Rural schools will be related to the life of the neighborhood through the closer approach of mothers to the schoolday work of teacher and children. Child welfare in its relation to the early requirements of infants and perhaps especially in relation to social development through use of the play instincts is distinctly a problem within the special sphere of rural women. These special problems open a field as clearly marked out for a women's club as the problems of agriculture for a men's club.

Interest in country art is being aroused. Nature is ready to do her part in a general scheme of making every country view beautiful to the eye. The rural woman will soon be obliged to answer such inquiries as these: "How can our new houses have lines of beauty without added expense?" "How can our farm buildings be arranged and our home surroundings be modified so as to please every sense of good taste?" "How can our district schools become beautiful neighborhood houses?" "Why can we not have forms of rural public outdoor art at our various community centers?"

The farm women's club will enable farm women to answer these pertinent and pressing questions when they come.

Beginnings of the club idea for farm women may be

found here and there. The "ladies' aid" society, well-known in the country parish, frequently made up of women of all creeds, forms an organization which survives through many vicissitudes in its effort to aid the community. Mothers' meetings in connection with schools are now frequent. Women's auxiliaries in connection with certain fraternal organizations are common. It is only a step further from these specialized organizations of women to the women's club which shall operate from the point of view of every major interest of all the women of the whole community.

IV

The Young Folks' Club

A LITERARY CLUB

Location and history. This literary club was organized in December, 1911, as a result of an entertainment given by the school.

The club is composed entirely of young people from the neighboring farms and numbers about twenty-five or thirty. The club is purely social and literary. An admission fee of twenty-five cents is charged and, if necessary, the members may be assessed twenty-five cents every three months. In general, the club is serving as an agent for carrying on an organized social and intellectual life in the community.

Meetings. The meetings are held monthly in the schoolhouse. They are attended by all members of the family, and the total attendance is usually one hundred or over. The programs for the regular meetings consist of recitations, dialogues, short plays, music, and debates. The subjects for discussion which are found to be the most interesting are those which touch closely the life of the community, as, for instance, the question of consolidation of schools and the discussions on

the question of improving a certain road and the method of raising money for the work. Occasionally meetings or socials of a special character are held, and at such times games or some other form of social entertainment is provided.

The "Overall Band," is a brass band of fifteen pieces which was organized four years ago as a result of the work of the club. The members are all boys who live on the farms within a radius of three miles from the schoolhouse. Their name is derived from the fact that they adopted blue overalls as their uniform. They meet regularly each week for practice. They play for all the club programs and the picnics which are held in the vicinity.

The Farmers' Produce Company. This organization is another outgrowth of the organized community life produced by the literary club. It is an organization of farmers which began by raising pure-grown potatoes to sell for seed. Later they incorporated and are now doing a general produce and feed business. This form of coöperation has made many dollars for the community by securing better prices for produce and purchasing at lower rates.

Increased interest in pure-bred stock. A more or less direct result of the discussions in the meetings has been an increased interest in pure-bred live stock. Pure-bred cattle and horses have been purchased and associations organized to promote the interests of the different breeds.

Educational. It is believed by people in close touch with the work of the club that the best results are of an educational nature. The young people are acquiring experience by taking part in the programs and debates. The subjects discussed are those which apply directly to the local community, and the information which is brought together is of value both to the speaker and to all his hearers. More farm papers are read, better stock and better grain are raised, and more modern conveniences for the home are the result.

A SOCIAL CLUB

Location and character. In a village of about 150 people the social club was organized in the autumn of 1915 and includes the scholars of the high school and the residents of the area served by the high school. The club is managed by the usual officers and a management committee composed of five members, two of whom must be teachers in the high school. All committees are appointed by the management committee. The programs for the meetings are arranged by two program committees who compete with each other. Each committee and its helpers has a certain number of meetings to conduct, and points are awarded according to the success of the meetings. They may also win points by beautifying the school grounds, and getting new pupils for the school.

The purpose of the club is to provide a better social life in the community, to bring about closer relations between the school and the people, to increase the loyalty among the student body, to induce more of the young people to come to the school, to make the school life more interesting, and to create a greater interest in educational work.

Community gatherings. The frequency of the gatherings of the club is regulated by the management committee. The effort is made to have some sort of amusement each month. Sometimes it is a supper, again it is a box-social or a Hallowe'en party, or a Thanksgiving community stew.

In addition to these gatherings which are the product of the people's own efforts, a farmers' institute was held and an entertainment course was given during the winter of 1915–16. The entertainment course is free, being financed by the high-school district. It was the desire of the officers that every person in the community might have the largest opportunity to enjoy these entertainments. Regarding this method of defraying the expenses, the chairman of the town board says,

"We figure that it will not cost any of the taxpayers in the community more than twenty cents each for the five entertainments."

A CHORAL CLUB

Location and history. The Choral club is an auxiliary organization of a country church. At the time it was organized there were a number of young people in the neighborhood on

FIG. 9. THE RURAL CHORAL CLUB

Forty young people meet once a month for the study and practice of music. Church music, concerts, lecture entertainments, local fairs make up a yearly program.

whom country life was losing its hold. They would soon be drifting to the city unless something was done.

On March 1, 1910, twenty young people met at one of the homes in response to a general invitation to all young people of the neighborhood. The evening was spent in singing and playing games. Before the evening closed the idea of a permanent organization to provide frequent gatherings was approved. A constitution was presented and officers elected.

About forty active members are now enrolled and over seventy different people have been members in the six years that it has been in existence.

The original purpose of the club was to study and practice music and to provide social entertainment for its members.

Meetings. The club meets regularly once a month at the homes of members with an average attendance of twenty-five. The program for the meetings includes the study and practice of music, a business session, lively games, and refreshments. During the first year this was the extent of their activities.

Special music for church services. During the second year the club became responsible for providing special music for the Sunday services and this work is still being done.

Lecture courses. During the second year a four-number lecture course was arranged by the club. In the third year a similar course was provided, and in addition a concert was given. During the last two years two concerts instead of one have been given in connection with the lecture courses. These entertainments are held in the neighborhood chapel and are well attended by the people of the community.

Team and auto sheds. In the autumn of 1912 the club undertook and completed the construction of team and auto sheds at the chapel.

Reading courses. During the year 1912 a course of reading was taken up as a part of the regular meetings.

Milk testing and corn judging. In 1912 also, demonstrations and practice in milk testing and corn judging formed interesting features of some of their meetings.

Member county country life association. Since the organization of the county country life association in 1912 this club has been a member and has led the singing at the annual picnic of the association.

Club fair. In August, 1913, an agricultural fair was held at the chapel under the direction of the club. The exhibits of

grains, fruits, vegetables, home-made candies, foods, canned fruits, fancy work, and paintings were arranged in the auto sheds. The forenoon was given over to athletic sports. At noon several hundred people sat down to a picnic dinner with tea and coffee served by the club. In the afternoon there was a program of music and addresses. The success of the fair was such that it has become an annual event.

Exhibit at county fair. In 1914 and 1915, exhibits were made by the club at the county fair, and the first prize was received each year.

CONDITIONS FAVORABLE FOR YOUNG FOLKS' CLUBS

Desire for continuation in some form of the educational process is a constant factor in the life of young country people who have finished school. Due to this motive rural night schools, one evening a week, have been formed in some sections. Literary societies among young people have always been a feature of country communities. Debating clubs among young men are frequent. A young people's club may be established in a large neighborhood upon this permanent interest in education.

The social impulses of young people turn naturally toward acquaintance with members of the opposite sex. Some non-exclusive agency in a community, under organized control, for the purpose of bringing young people together under good conditions is greatly to be desired. Such an agency is the young folks' club.

All forms of recreation and amusement are especially within the field of interest of young men and young women. The surplus energy which is necessary for active participation in sport, athletics, dramatics, fairs, and the like is the peculiar endowment of youth. A community club of young people, organized for social, educational, literary, or dramatic purposes, can very appropriately be looked to by the community

at large to furnish those various forms of entertainment home-made amusement, summer and winter sports, which make up the recreations of a country population.

V

County Federation of Rural Clubs

ONE SUCCESSFUL COUNTY FEDERATION

History. In July, 1911, there assembled a large, enthusiastic, pleasure-loving crowd of country people. These were the farmers and their families who were associated with the separate country-life organizations of a single county.

The purpose of this meeting was to bring the country clubs of the county into closer fellowship through social enjoyment and outdoor recreation. The day was spent in boating, swimming, cliff climbing, picnic dinners, addresses, and field sports. The meeting was well attended, and it was decided by those in charge of the day's program to call a meeting the following winter to federate the rural organizations of the county.

This meeting was called in connection with a teachers' institute in February, 1912, and a county country life association was formed. The county superintendent of schools is secretary of the association and is in close touch with all the clubs of the county. Every summer the annual picnic is held. Every winter a two-day conference is held. Five annual conferences have met and discussed country life problems, and forty clubs are federated.

CONDITIONS FAVORABLE FOR COUNTY FEDERATION

Six rural clubs in one county are sufficient to form a county federation of clubs, having one summer meeting of a picnic and good-time character, and one winter meeting for

conference and informational purposes on rural life matters.

The county superintendent of schools is the natural adviser of country clubs and of a county federation.

The county agricultural agent or representative will be a valuable adviser to all the farmers' county club movements. Every club is a social machine for his use, and the county federation is a high power auxiliary to all his work.

A county normal school or agricultural school will furnish assistance in the development of county club conferences and enterprises. In fact these institutions are adapted especially to conserve and make use of all the best results of a federated club movement in the county, serving as a repository and exchange, and possibly as a meeting place for the winter meeting.

The county court-house is an available place of meeting for county club meetings. The federated clubs of a county may very well have quite definite relations to the county board of supervisors, to the county fair, county hospital, and a county visiting nurse.

HOW TO START A RURAL CLUB

Talk the matter over thoroughly. The idea of forming a club can be talked over in a general way with nearly everybody who would be concerned. Interest will thus be aroused and partiality will be avoided.

Get a member of a similar club to visit you. Time will be saved if a member of a near-by club similar in character to the one proposed will visit the community and answer questions.

Call a meeting of everybody concerned. When the idea is fairly well understood by general conversation, a meeting may profitably be called for further explanation and final decision. Small beginnings should not be despised. There is a place for even small clubs.

An outside speaker and a short program will help this first meeting. The speaker may be from a neighboring club. Your county superintendent of schools will probably be available.

Elect officers who will undertake to work up the program for the second meeting and also present a constitution for adoption.

Adopt a constitution and appoint committees. When the constitution is adopted and the various committees are appointed or elected, the club is under headway.

CONSTITUTION OF A BETTER FARMING CLUB

FAMILY CLUB TYPE

ARTICLE 1. The name of the organization shall be the Better Farming Club.

ART. 2. The object of this society is to promote the agricultural interests, improve social conditions, and better the general welfare of the community.

ART. 3. The officers shall consist of a President, Vice-President, Secretary, and Treasurer.

ART. 4. This being a community meeting, membership is extended to any one who will sign the membership list.

ART. 5. The meetings shall be held monthly during April, May, and June (discontinued during July and August) and semi-monthly during the balance of the year.

ART. 6. The election of officers shall be held annually beginning with the first meeting held in September.

ART. 7. The president shall preside at all meetings or in his absence the vice-president shall preside, or a temporary president shall be elected by a majority of the members present.

ART. 8. The president shall appoint a program committee composed of three members whose duties it shall be to arrange a program; this shall be appointed quarterly.

ART. 9. The secretary shall record the minutes of each meeting and keep a record of the same.

ART. 10. The treasurer shall have charge of all funds belonging to the Society and shall be prepared at all times to give an accurate account of the same.

ART. 11. The constitution may at any time be enlarged or amended by a two-thirds vote of all members present.

SOME VARIATIONS

Membership. Some clubs have a small membership fee. Sometimes when the head of the family joins and pays his fee, the rest of the family are admitted without fee. Occasionally an age qualification is set, either above or below a certain age.

An executive committee is sometimes provided with power to direct club matters in a general way, fill vacancies, and act in emergencies.

Standing committees on various problems or enterprises are sometimes provided; such as on local agriculture, fair, roads, recreation.

CONSTITUTION OF A SUCCESSFUL FEDERATION OF RURAL CLUBS IN A COUNTY

ARTICLE 1. This organization shall be known as the County Country Life Association.

ART. 2. The object of this association shall be to encourage the formation and existence of farmers' clubs and kindred rural organizations, and through association meetings to promote dissemination of knowledge and the advancement of measures of general benefit to the rural residents of the county; for we believe that through such organizations, by exchange of ideas and union of influence, the various communities of the county may be benefited materially, socially, intellectually and morally.

ART. 3, SEC. 1. The membership of this association shall consist of individual membership and club membership.

SEC. 2. Any person who feels interested in the country life movement may become an individual member on application to the secretary and the payment of an annual fee of twenty-five cents.

SEC. 3. Any rural society in the county may become a member of this association on application to the secretary and the payment of annual dues of one dollar for each society.

SEC. 4. Each society shall be represented in this association by one delegate for each ten members or major part thereof.

ART. 4. The officers shall consist of a president, vice-president, secretary, treasurer, and one director from each class of societies as follows: farmers' clubs, literary societies, bachelors' clubs, women's clubs, local old settlers' clubs, coöperative organizations, teachers' associations, and country church societies The directors shall be chosen from their own class of societies by their respective divisions.

ART. 5. The annual meeting for the election of officers and transaction of other business shall be held at such time and place as shall be chosen by the executive committee.

ART. 6. The officers shall be elected by ballot at the annual meeting, and must be members of good standing of some society which is

a part of this association, and may or may not be delegates to the annual meeting.

ART. 7. The officers of this association shall during term of office be ex-officio members and be entitled to all the rights and privileges of delegates. The officers shall constitute an executive committee.

ART. 8. An annual summer picnic shall be held.

BY-LAWS

1. The executive committee shall prepare programs for the annual meetings, annual picnic and other meetings which may be held, and have general management of the affairs of the association.

2. The president shall preside over all meetings when present and be the executive officer of the executive committee. He shall fill vacancies of offices when such occur between times of annual meetings, and deliver an address at the annual meeting.

3. The vice-president shall act in place of the president during his absence or at his request.

4. The secretary shall keep records of all meetings, and with the president sign all orders and attend to the correspondence of the association.

5. The treasurer shall have charge of the funds of the association, pay bills on orders from the president and the secretary, and make a report to each annual meeting.

6. It shall be the duty of the secretary of the association to assist those desiring to organize societies by furnishing names of suitable persons to help in such organization work. The actual expenses of speaker or organizer shall be paid by those who accept the service.

7. Honorary life members may be added to the roll of membership in the following manner. All names of candidates must be submitted to a committee of five to be appointed by the president. The name, if reported favorably, shall be subject to the indorsement of the association. Not more than two life members shall be chosen at any one annual meeting.

8. The officers of this association shall assume the duties of their respective offices immediately upon the close of each annual meeting.

AMENDMENTS

9. This constitution or accompanying by-laws may be amended at any annual meeting of the association by a two-thirds vote of the members present and voting.

SOURCES OF MATERIAL FOR PROGRAMS

Where can information be obtained touching live topics and important issues? This is the constant question in a

club. Too much emphasis cannot be placed at this point upon the necessity of seeking out by correspondence and by personal conversation accurate, up-to-date material for programs. The aggressive club searches near and far for the best information on all subjects, and is not timid about using the institutions of county and state.

On education. County superintendent of schools, county board of education, county training school; normal school, state university, state department of education, United States department of education.

On agriculture and home problems. Successful farmers and housewives; county agricultural agent, county agricultural school; normal school; high school; college of agriculture furnishing bulletins and circulars; state department of agriculture; United States department of agriculture, furnishing its Farmers' Bulletin Subject Index, monthly lists of farmers' bulletins, reports and bulletins relating to animal industry, plant industry, soils, roads, markets, rural organizations, home problems; farm journals and weekly, and daily newspapers.

For general information. Local people; county and state officials; library; newspapers; state library commission; university extension division.

SOURCES OF SPECIAL SPEAKERS

Outside speakers. If not employed too frequently the practice of having a speaker or demonstrator occasionally from outside the neighborhood or community is found to work well. Many well-informed men and women living within the county are available. Members from other clubs will make good speaking guests. Usually the only expense of such speakers to the club will be for travel.

On educational topics. Teachers of local schools, county supervising teachers, county superintendent of schools, county

board of education, county training school; normal school, state department of education, state university.

On agriculture and home problems. Neighboring farmers and farm women; county agricultural representative, county agricultural school; high school; normal school; state department of agriculture, state department of education; college of agriculture of the state university.

On general topics. Farmers, clergymen, lawyers, editors, physicians, dentists, teachers, bankers, business men and women; county officials, state officials, university extension lecturers.

SOME ENTERPRISES OF RURAL CLUBS

A community house. Working up public sentiment all over a township for a township community house comes well within the field of effort of a country club. The legal steps necessary to have such a township building authorized by the voters of the township can easily be undertaken by the club.

A neighborhood fair. Producing a neighborhood or community fair or harvest festival has proved to be a satisfactory enterprise of rural clubs. Success in doing something adds to the value of the club movement. There are many people who hesitate to appear on club programs who are delighted to have a chance to organize and work out a fair.

A farmers' week. A club is specially adapted to arrange for a farmers' institute, or a farmers' school or a series of educational lectures for the entire community. Such meetings in a slack working season, open to everybody, will give vitality and momentum to the club movement.

Special events and betterment movements may very well start in a rural club. Good roads, school ground improvements, maintaining a visiting nurse for country schools and homes in the county, picnics, plowing matches, libraries, all form objects of effort which will reflect honor upon a club.

CHAPTER X

COUNTRY FÊTES

Vacation and the air of holiday. Urban life has created the vacation idea and organized it quite generally into the various kinds of industrial employment. A period of a week or two or even a month, free from work duties, often with pay, is counted upon by many a government employee, salaried salesman, clerk, and salaried professional man or woman as a part of regular earnings. Among the basic city workers, rest-time has been wrought into half-holidays, and some additional whole holidays, but especially into reduced hours of daily labor, and so into a longer rest period each day; while Sunday, with some exceptions, is a day of complete cessation from urban wage labor. Employers and proprietors in city enterprises have not been slow to incorporate the vacation into their own scheme of living. Rest time, play time, release from business and routine, have seeped into the plans of the ordinary urban family, and even the youngsters look forward to camps, tours, house-parties, mountain climbings, or seacoast pleasures. Transportation companies recognize the vacation of the urbanist. Commerce is ready with pre-vacation hints, and, when vacation begins, business becomes comatose until the rest period is over. Urban vacation, holidays, half-holidays, and daily leisure, moreover, are characterized by jauntiness and the gala costume of a good-time personality.

Farm life in America is in sober contrast with urban life in respect to its organization of leisure, rest, and play. Immersed in the atmosphere of solemn labor, the farmstead during work seasons is a stranger to the jaunty air of holiday

The care-free manner and dressed-up costume of leisure lack support in rural opinion even when the daily task is over and relaxation is the rule; perhaps because the virtue of work is afraid of the trappings of indolence.

A camouflage of work. When the country school lets out, the children go to work on the farm, instead of planning for amusement. Outings of pleasure apparently must be draped in a *camouflage* of business, errand, exchange of work, tangible advantage, in order to pass muster among the farmers: farmers may attend the national stock shows for a few days in the winter, "to buy some better stock"; farm women go to a "sewing circle" or a "canning demonstration"; young men go to town Saturdays "to get the team shod."

Social use of periodic joy intervals. Reconstruction of rural life must unquestionably face a reorganization of leisure, bringing about some release from the strain of continuous labor, and a general acceptance of the legitimacy of play and its costume and its dramatic manner. However, with these aspects of working hours and the utilization of time free from labor, we are not concerned just now. It is our task to point out the opportunity to help solve the rural social problem through organization and use of the country gala spirit generally present at the completion of a season's toil and the harvest of the annual crops.

The exulting radiance of rural satisfaction which comes from garnered wheat, corn in the ear, cotton in the bale, potatoes in the bin, fruit in the barrel, is like the glow on sunset skies. Optimism in the home is generally at its height as the social spirit waxes in the presence of the fruits of long-continued toil.

There is, moreover, a satisfaction, similar in character but reduced in degree perhaps, present in the rural heart when the spring plowing is over and the spring crops are all in the ground, just before the hay-harvest, and before the struggle

A standard was set for plowmakers in two states

Two hundred farmers came in autos

A prize furrow

Prizes given for good plowing

FIG. 1. ANNUAL PLOWING MATCH THAT TRANSFORMED A WHOLE COMMUNITY

with tillage. The breathing spell is short, but the completion of one great stage in the annual agricultural process is plainly accompanied by a sense of satisfaction which presumably can be socialized. These two recurring periods of joy are already recognized by rural populations to a greater or less degree by means of festal occasions and events. Rural social organization can drive two great wedges into rural asceticism and aloofness at these points of periodic social joy and gladness. The festal spirit can be utilized in neighborhood and community events; celebrations, sociables and entertainments, picnics, fairs, tournaments — wherein the tide of good-feeling shall float man, woman, and child into a larger sea of acquaintance, tolerance, and participation in life.

I. BEES

Any description of rural festivals would be incomplete without some reference at least to the work-parties, called "bees," which, while especially characteristic of earlier decades, are still prevalent in America. The thoroughgoing ruralist would recall and revive the husking-bees, paring-bees, chopping-bees, quilting-bees, barn-raisings, "round-ups," "boiling-downs," and "sugaring-offs."

The production or work element in the bee is distinctly rural, and may very well have served the young folks as an excuse for getting together and having a good time. The social instincts, including altruism, the virtue of the work-habit, the joy of harvest-time, all found common ground in the bee. "Shovelling-out" in winter, road-making, road-dragging in spring and fall, are practically "bees." The old-time country parson's donation, when the products of the farm — oats for the parson's horse, potatoes and apples for the winter cellar, wheat for the mill, bushels of biscuits and cakes — were brought to the parsonage and showered upon a smiling family, was a rural screen for a joyous occasion, com-

patible with the stern requirements of religion. Even the country auction, appealing strongly to the economic and altruistic instincts of farmers over many a mile, is a screen in front of a good time; the fine "feed," the comedy, as the auctioneer plays his part of bargainer and joke-master.

With the entrance of the machine into agriculture, the bee will probably decrease. Threshing-time, corn-shredding, silo-filling, are pieces of continuous social labor affording small opportunity for the gala spirit. Serious work and play in one and the same costume belong to the days of handicraft. As the rural bee declines, a larger place is made for pure play on a community scale.

II. SOCIABLES AND ENTERTAINMENTS

Rural organizations employ a few simple forms of social gatherings wholly without work features, with which to express their common life. The *sociable* is such a form, combining the basic features of the urban *reception,* along with indoor games and usually some *refreshments.* The journey to a country function is so considerable a part of the occasion that it may be made the center of attention, and there results a *straw-ride* or *sleigh-ride;* or the feast may be emphasized, and it becomes a *supper,* a *box-social,* an *oyster supper.*

Entertainment features of a somewhat more formal character — literary, musical, esthetic, even religious — often surpass the merely conversational features, and the result is a lecture or lyceum course, a concert, a home-talent play or exhibition. The old-fashioned singing school was a musical sociable. The country band or orchestra is a selective social group, related directly to *entertainments.*

The country dance, at its best, is an esthetic sociable, of exceedingly complex character. As a conventional medium of getting the two sexes acquainted with one another and mutually interested, while surrounded by the atmosphere of

romance, the country dance competes strongly with the sociable and the tamer forms of gathering. When the country dance is commercialized highly and located in proximity to the tavern bar, it will not be strange if we find the dance idea exploited, in the interest of liquor sales and raffling schemes and undesirable devices on the side. As a problem in rural morality, the country dance presents the same difficulties found in the commercialized city dance.

When the religious interest is central, in the season of some

FIG. 2. FARMERS PLAYING VOLLEY BALL AT COUNTY PICNIC

leisure, a *camp-meeting* or *revival* or even a *funeral* becomes a rural social medium entirely outside the sphere of work and work ideas. The social spirit expands in certain directions under the intense emotionalism of these occasions.

The rural *Chautauqua,* although under commercial stress of late years, is an event of potential social character, bringing together on a community scale the features of the ordinary country *sociable* and *entertainment.*

The foregoing brief analysis of one general form of rural

rest and recreation faces us with the question, "What reorganization is possible in the interest of life, more life, and still more life in the country?" The answer to this question is being given in communities all over America: rural organizations possessing the larger vision are staging their sociables and entertainments on the platform of community service, community upbuilding, community good-will, community acquaintance, and not in the arena of community exploitation and partisan organization-profiteering. A "community supper" or "community social," advertised by a club, school, or church, can make good its claim only by a generous wholehearted community spirit in the management of the event and the use of the proceeds. Profits are not to be "split" feebly with the community, but are to be lavished upon the community at large. Such a faith in the community is of the essence of religion; and notable instances in the United States prove that where a club, a school, or a church has had this faith, and actually planned its good times on a community scale instead of a partisan scale, the "windows of heaven" open and pour out unexpected "blessings."

III. PICNICS

The picnic is perhaps the simplest form of a distinctive country fête. The picnic spirit, full of the joy of anticipation for the children, is nearly delivered from the reminders and vexations of work, especially if we do not press too hard upon the fact that every picnic depends upon some extra labors of the housewife. Family picnics, school picnics, Sunday school picnics, farmers' club picnics — are all founded upon some adventure, for a day, some home-leaving and some surrender to the drift of circumstance and emergency. There is the romantic wood and lake or river, luring everybody out of his habitual personality. But when the feast is ready and

the goodies spread, the people flock together into familiar groups and the idea of the clan persists.

Only where the consciousness of neighborhood and community breaks up the hereditary shyness of families, does one find the basket picnic clan disappearing, merging into one great festal group. If a farmers' club, which has achieved the larger spirit of neighborhood, establishes a great annual com-

FIG. 3. THE SKI TOURNAMENT A COUNTRY SPORT

munity picnic, after plowing and seeding time, the social momentum of this one spectacular occasion will carry clear through the period of harvest to the next great community event.

A county federation of rural clubs finds in its county picnic a strong emotional auxiliary to its general program of technical coöperation. Memory clings to the kindly circum-

stances of the county picnic and enforces during the year every rational argument for rural consolidation.

The "county poor farm" affords a place for a county picnic, where demonstrations of various sorts may be combined with the more informal and general features of the picnic.

Managers of country picnics, when alive to the open heart and open mind of the picnic occasion, will tactfully force apart the units of the clan and bring them together in one common group.

IV. CELEBRATIONS

The dramatic interest in rural life has appropriated the idea of the celebration as an opportunity for repeating in miniature or in symbol or in costume some notable event. The house-warming celebrates the completion of the new farmhouse. As the fire crackles on the hearth, tales are told; some, of early love; some, of the plans; some, of the difficulties. Friends wish the house well on its mission of shelter. Good cheer, hospitality, deeper acquaintance with people, are the result.

The country church, built anew on the sacrifices of a parish, is dedicated with befitting ceremonies which recount all the steps of the cherished enterprise and give credit to the faithful workers. The last day of school is a joyful event for the country youngster. He must end the exacting period of mental discipline by a celebration which shall express his pent-up joy.

In lighter vein, the old-time "horning," or *charivari,* will pester the newly wedded couple and remind them that the worst is yet to come. Surprise parties, on birthdays and anniversaries of weddings, are packed with good feeling. Hallowe'en is seldom passed without its country pranks.

The national feast days and holidays, Memorial day, Thanksgiving, Christmas, Watch Night, the Fourth of July,

are uniformly celebrated, Arbor day, May day, Old Settlers' day, and latterly Alfalfa day, Good Roads day, Cheese day Home Coming — all have their drama and play-actors. The barbecue, the watermelon feast, and the like give a rough and primitive character necessary to the art setting of these occasions.

Out of these ancient customs modern rural life can pick

Fig. 4. THE SKI SLIDE HAS AN ICED SURFACE

and choose at will. Each particular form of celebration can be suffused with the wider spirit of our time. Feuds, prejudices, old scores, can all be "called off" for the great game of "community." Any rural institution in any locality can serve the social spirit by bringing back once in a while to the community all those still living who have ever lived there. The sentiment of youth will respond to an invitation from the little school, or the literary society, or the church, and people

will leave their cities and their honors and come to celebrate in the country. They will wish to bring some gift to the home of their youth, and if the local spirit of the occasion is large enough, many a substantial contribution in the way of rural art, architecture, landscaping, may be looked for. The reaction upon the little community will be remarkable. Commu-

FIG. 5. THE CHAMPION IN HIS JUMP OF 154 FEET

nity self-respect and ambition will displace the disintegrated, negligible sense of country isolation.

Many a successful city man and woman having a country lineage would welcome an invitation to a "home-coming celebration" at the country school of his youth in preference to an invitation to attend college or university week, at his greater *alma mater*. Every country community has its historical mind that carries names and facts from one generation

to another. A more systematic use of historical material in connection with the celebrations of rural community life will tend not only to bind the past to the present, but to give significance to the present in view of the future.

V. TOURNAMENTS

Trials of strength and skill in the presence of spectators are occasions, which, while they may be of educational value, are distinctly social in character. All contests of a public nature of rural children and youth should be inspected with reference to their social effects. If public contests engender strife leading to community disintegration, they should be modified or rejected; for community building, social cohesion is more precious than the training of a few local star performers.

Athletic field days, baseball matches, basket-ball or volley-ball team contests, have great drawing power when they come at the breathing spells between the great country labors. County athletic meets, where winners from the country schools in township contests compete, have proved popular and useful as socializers. Spelling, speaking, arithmetic contests, either alone or linked with athletic contests in a county, stir up considerable school loyalty and enthusiasm. Ski tourneys are popular winter spectacles among our Scandinavian populations.

Neighborhood hunts, wolf drives, rabbit drives, squirrel hunts, have the features of a community sport. Target practice and fancy shooting are prevalent in some quarters. When hunting takes the aspect of ridding the country of a pest, a tournament becomes significant. A rat-killing contest was once known to excite so much dormant community action and enthusiasm that, as the two hundred banqueters viewed the thousands of rat-tails hung as trophies on the wall, they asked the question, "Can we not do more important things in co-

operation, than join in killing rats at one and the same time?"

Acre and five-acre contests in corn-raising and potato-raising have some of the characteristics of a spectacular match. There is no reason why such contests in a community cannot be so managed that not only each field during the growing season may be advertised to the public by a sign as an entrant in the contest, but so that on a set day for inspection a grand

FIG. 6. THE COUNTRY SPECTATORS

parade of inspection may pass from one farm to the next till all have been surveyed.

Of all the possible rural tournaments, the plowing match seems to have the largest possibilities of social and economic value. Plowing as a fundamental agricultural process contains the central work interest common to all. On a large field, where all the contestants are in plain view, there is an appealing social spectacle: horses and men in action; repre-

sentatives of various farms, families, neighborhoods, excite loyalty and a degree of heated local hope; breeds of horses, makes of plows, are also matched against one another; plow manufacturers will be present. The artistic side of farming comes out in the straight furrow, the neatly laid and well-covered field. The plowing match in the Scotch communities of America has proved a persistent medium of social value, drawing great numbers of people together. Not only is plowing in this way much improved by constant standardization,

FIG. 7. THE COUNTRY SCHOOL PAGEANT AT THE TRADE CENTER

but a "champion plower" rallies the same romanticism about him as a "champion quarter-back" on a college football team. Publicity given to farm skill adds interest to farm life. A plowing tournament can easily be added to other festal occasions after harvest. Score-cards will be furnished by colleges of agriculture.

Boards of commerce, in search of methods of cementing town and farm, have employed the contest method, especially in farm boys' and girls' project work. Some have attempted

to stimulate rural social contests by offering prizes for the largest number in attendance of community club meetings. A county-seat town commercial club, may offer prizes to all farmers' clubs in the county for the largest number of people in attendance at the greatest number of meetings during one year. The theory of the board of commerce is this: the more

FIG. 8. ONE COUNTRY SCHOOL ON A TOBACCO WAGON

farmers attend farmers' club meetings the more they will wear their best clothes, the more they will wear these out, and purchase new; the oftener they meet and discuss farm life, the more rapid will be the spread of ideas of betterment, and the more will they be in the town market for lumber, furniture, plumbing, and all manner of professional service. It would

hardly be legitimate for a ruralist to spread this doctrine, if it were not also true that a greater degree of consumption of these town-bought goods and services will result in "life, more life, and still more life."

Well-staged country tournaments — well organized, well advertised, well arranged in all details for the comfort and pleasure of spectators always draw people from the cities to share the occasion. This adds to the self-respect of the countryman and tends both to hold population to the land and to annex the restless city dweller.

VI. PAGEANTS

Among children and young people, the desire to drop one's own routine character for a little while, assume a rôle, and "make believe" is instinctive enough to be relied upon in every rural community for the successful production of home-talent plays, musical comedies, cantatas, and religious dramas. All through the winter season these indoor, dramatic entertainments can invest a community with the social spirit.

The out-of-doors setting in the country, moreover, in spring and fall, is peculiarly adapted to the pageant, whether in simple form as a parade of floats or in more complex form as a great out-of-doors panoramic play-spectacle. As a means to socialization, the rural pageant has few competitors. Each community has its own sources for pageant-making: its history is sure to possess many dramatic incidents; state and national characters of historic importance can easily be interwoven with the portrayal of local events; every local institution can contribute its own incidents; the rise and progress of agriculture in the locality has great possibilities for representation; even the rise of machinery on farm and in home may be dramatized to advantage.

The pageant affords a means of spreading certain progres-

sive ideas. Is the woman's rôle one of drudgery? Let the pageant picture the future of woman's work. Is the country school small, poorly equipped? Let the coming school pass in review before the eyes of all. The future, as it exists in the

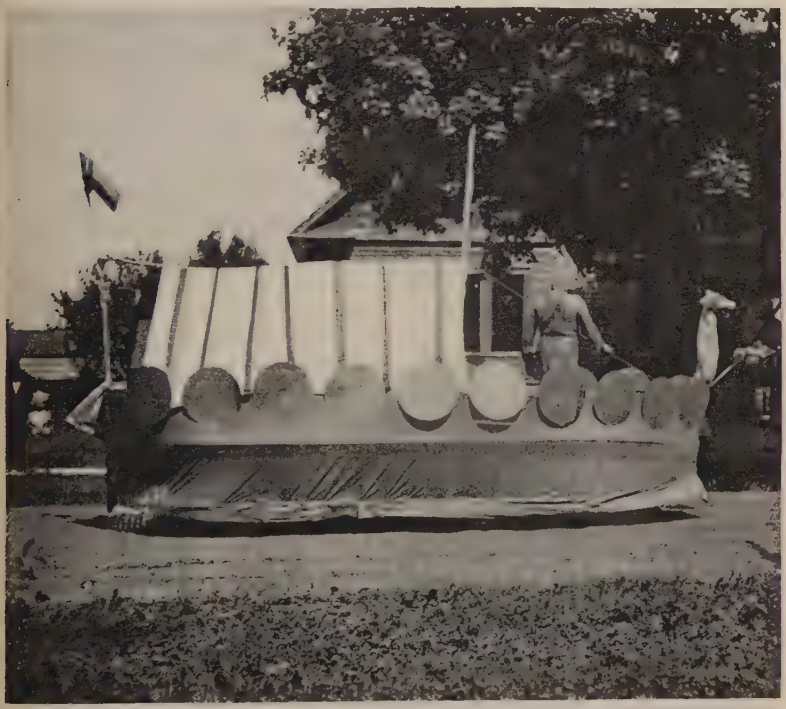


FIG. 9. THE VIKING SHIP

ideals of leading farmers, is a considerable source of local pageantry.

It cannot fail to be understood how the rehearsals for a dramatic event of considerable scope increase the social contacts of all people engaged in the event. The more people that can be attached to a pageant, the larger the degree of socialization.

Every state college of agriculture or state university or normal school has the opportunity of rendering a service to rural communities, by producing a scenario for a rural pageant, based on the type of agriculture of the State and on the history of agricultural life in the State. The ingenuity of local farming communities should not wait for this scenario, but should stage its own ideas and produce its own pageant. Boards of commerce could offer a pageant director to rural communities for a few weeks in spring and fall. Rural pageantry is a fitting garb for the rural festival spirit.

VII. COMMUNITY FAIRS

The fair as a country fête competes in antiquity with the tournament. From the modern educational point of view the community or neighborhood fair excels the purely spectacular contest, and, as a general medium of social intercourse after harvest-time, when the rural spirit is mellow and roseate, it has no near competitor. If adequately organized, the community fair not only socializes and democratizes all age groups, but gives impetus to progressive agricultural methods, and helps round out the rural social consciousness and, in the mind of the public, adds prestige to the farming occupation.

Where shall the fair be located? If you are an out-and-out ruralist, you will wish to locate the fair in the open country, on some farm, or around the country school, at the country club-house, or about the country high school, or possibly at a hamlet which the rural community has appropriated as its own. If, however, you are a rurbanist and conceive of your community in comprehensive business terms, you will locate the fair at the village center. Whether ruralist or rurbanist, your territory must have agricultural unity.

How shall the fair be organized? The originator of the fair may be a farmers' club, a school, a church, a society, or

an individual, or a special fair association. Whatever body originates the fair, the tendency will be toward the formation of a fair association. No organization can safely exploit a fair under the term "community fair" and expect community results. Profiteering is an outlaw here. To achieve a whole-souled community prospect, policy, and program in a fair, has about it a religious quality. On the other hand, there is a

FIG. 10. THE IRISH SHANTY

species of sacrilege in the attempt of some already existing organization to pump-up a community spirit and then tax it for partisan advantage under cover. Whoever, therefore, starts a fair for the community must provide the community full representation on committees and in the exhibition of efforts. Probably a fair committee appointed by the originating body should select all the following committees:

Committees. 1. Publicity. The success of the fair as a social medium and contact-maker will depend upon printer's ink. The pre-fair advertising, the during-fair information, the after-fair valuation, belong to the publicity committee. The premium-list booklet, containing full information on the fair, is usually issued several weeks, even months, before the fair. Commercial advertisements usually pay for this bulletin. News items in the papers, feature articles, raising the hope and expectation of the countryside, will come from the hand of the publicity committee, timed so as to keep anticipation growing. Artistic posters, notices, slogans, songs, banners, colors, come within the field of this committee.

FIG. 11. THE RED CROSS

On fair day this committee has a photographer present to capture views for the after-fair use. Ushers, mixers, glad-handers, guides, boosters — all belong to publicity. In the interest of the next fair, the committee needs to caution the losers to be "good losers" and not trouble-makers and disgruntled individuals. Praise after the fair should be well-applied where deserved.

2. Arrangement. The location and arrangement of the fair grounds require a committee having instincts for convenience, general landscape effects, perfect fairness in allotting space for exhibits. The esthetic side of the fair is largely in the hands of this committee. A general color scheme, adjustment of booths, regulation of exhibits, will test the good taste and good sense of this committee. This committee will have so many details that it will farm its program out to several subcommittees, which shall have charge of the stock ex-

hibits, school exhibits, vegetables, fruit, grain, poultry, dairy products, cooking, sewing, flowers, etc.

3. Finances. Fairs cost money. Big community fairs require considerable money for publicity, tents, some labor, prizes, judges, special entertainment features. The finance committee will decide whether to get its money by a general admission price, or by refreshment stands, dinners, concessions, by solicitation of prizes, or by general contributions, or by subsidy from the county board.

FIG. 12. THE RURAL FESTIVAL

4. Special contests. There is usually opportunity for a few special contests of a more spectacular interest than exhibits. The committee will decide whether to put on a plowing match, a lawn contest, a canning bout, a club-pageant contest.

5. Prizes. The committee on prizes will secure judges from outside the community; determine whether prizes shall be in the form of money, goods, ribbons, buttons, pins; and arrange for a suitable ceremony for the presentation of prizes. It is usual in some places to have the presentation of prizes on a separate occasion, when the results of the fair can in a meas-

ure be estimated apart from either the glamour or the weariness of the event.

6. Entertainment. Judges, visitors of special importance, any special speakers, will require hospitality. A committee can easily take care of this feature.

7. Recreation. Special forms of recreation will need to be provided. A committee can arrange for diversions for young and old: merry-go-round, band, games.

8. Education and socialization. The meanings, values, and points of educational emphasis can very well receive the thought of a committee for general use of all committees.

9. Grounds and general order. Comfort and prevention of accident or disturbance can be provided by a special committee.

10. Executive committee. The heads of committees will form an executive committee to coördinate all features and provide for emergencies and vacancies.

Every part of the community should be represented in the membership of committees, inasmuch as the purpose of the fair is to get the people thoroughly acquainted with one another through getting their heads and hands together in common enterprise. Discovery of new abilities, new leadership, is always made in community fairs where the managers have faith enough to go outside the ring of "old stand-bys" for their committees.

The fair a rural drama. "The best-foot forward" is the principle of a fair. The community by individuals, by farmsteads, by institutions, shows its best products, its prideful achievements, its skills, even its ideals. In fact the fair is a means of giving expression to the economic, educational, and social ideals of a territorial group of people. The school interprets itself to the parents, especially in respect to the newer branches; stockmen interpret their opinions of breeds, feeding, type through cattle products; clubs justify themselves to

FIG. 13. THE COMMUNITY SHOWS ITS BEST PRODUCTS

the people at large through some symbol of their common effort.

As the best is shown in any department of human effort through comparison with all achievements of the same kind, the "how" and "why" of production gets told, and the best tends to become standard. If some particular adaptation of people to the land and land to the people, and some particular skill in producing, appears in a community, the standard product may achieve exceptional distinction and widespread publicity. So communities have been known for their types of horses, and the local horse-fair is a state event. Other communities are known for a particular skill in raising a breed of dairy cows or beef cattle, or a sort of potato, or seed beans. The community fair is an annual dramatic expression of this skill, and no rural community in America is so backward that it cannot achieve some measure of excellence, unity, and renown through a local fair as an expression of community achievement and progress.

PSYCHOLOGY OF RURAL PUBLIC EVENTS

Managers of country fêtes on a community-wide scale can profitably take a lesson from urban ways in staging city events. Through the principles of advertising, cities have found out that publicity pays; that is, it is worth while to paint every event upon the public mind in advance, not only acquainting the public with the bare fact of the event, but creating a romantic curiosity and anticipation concerning it. This awakened anticipation, however, must not be illusory, so as to lead to disappointment on the part of the public at the time of the event. Therefore a balance must be kept between great anticipation and great fulfilment. A wide campaign of preliminary advertising stimulates energetic preparation.

The city has learned to invest relatively large sums of

money in its city events. Even where there is a good deal of voluntary labor, money is a necessary requirement to provide the requisite bigness, comfort, style, finish, to an event, which helps fulfil a large anticipation. Money is needed for the printers' ink. Money brings expert advice and supervision, gives music of quality, provides alluring prizes, furnishes the necessary appliances for keeping a crowd within bounds so that all can see and participate. Enough money does not mean extravagance or waste or graft. Success will depend very largely upon the fact that each committee of a country fête has some money to spend for efficiency and beauty.

The city has learned the lesson of tight, adequate, energetic organization. Not only must there be a driving, sane, courteous, persuasive, cheerful, optimistic personality at the head of an enterprise, but many associates coöperating with the chief. Loose, slovenly, unfinished events are likely to come from poor organization of the workers and committees. A country fête is three quarters assured when the adequate organization for producing the event is perfected. When the public mind feels the pressure of adequate organization, it believes that something worth while is in store. Money helps publicity to stimulate expectation, and strong organization helps fulfilment to prevent disappointment and give full satisfaction.

A good measure of formality is relied upon in city management for the success of public functions. People like formality in its place. Form — whether of the uniform, or the parade, or introductions, or ceremonies — gives body and substance to public performances. So regard for the scheduled time, order, announcement, and general conduct of a great country fête will add to the general satisfaction of the people.

The city press creates expectation, and the managers of the event exert themselves to surpass expectation. Countrymen

can do great things, greater things, and still greater things, in respect to social life, if they will venture to awaken great expectations. They will measure up in fulfilment, maintaining a psychological equilibrium between the promise and the deed.

CHAPTER XI

FARMERS' CHURCHES

Where farmers go to church. At the heart of country life is the farmer and his family. Any discussion of the country church will fail to reach the heart of the problem unless it reveals how the country church is related to the farmer group, as distinguished from the rural population in general. It is therefore important to discover where the farmer goes to church, and how his churches fit into the farm conditions.

AGRICULTURE A PARTY TO THE RURAL CHURCH PROBLEM

It is the small, weak, pastorless church, poorly located, which tends to surrender agriculture to destructive individualism. It is the strong church, with noble permanent architecture, properly located, with a capable resident pastor, which unifies agriculture; a unified agriculture, in turn, nurtures the church. How to produce these greatly desired aims in the future development of the rural church, without diminishing in any wise the religious aims and objects of the churches themselves, is the aspect of the rural church situation which is presented to agriculture as a problem.

Moreover, it is necessary to estimate the value of the farmers' church to agriculture and community life in order to determine how far agriculture has a voice in rural church discussions. If agriculture is a party to the whole problem, then it will be in order for agriculture to propose a definite plan to remedy some of the economic and social defects of the rural church.

In the open country, away from the clatter and din, away from the cramped, brick lanes of the city, out from the village cluster, is located the purest type of the farmers' church. A long row of horse sheds, or auto sheds now, is near the church; sometimes four or five such rows of sheds are found. Adjoining the church building is frequently a parsonage, manse, or rectory, where lives the country pastor or priest. Under the shadow of the church, which still acts as tie between the past, present, and future, lies the country cemetery. Surrounded by far-stretching farm lands, farm families gather here to worship. Ninety-five per cent. of the membership of open country churches are engaged in the single occupation of farming.

In the hamlet is usually a church comprising farm families to the extent of 75 per cent. of its membership. One or two stores, a blacksmith shop, possibly a gristmill, possibly a creamery or cheese factory, a school and a small settlement of homes, together with the church, make up the cluster. While the artificer and trader and teacher exert a substantial influence, it is probably on the whole true that the farmer element shapes the activities of the hamlet church. Although related to some one historic faith, frequently if not usually, like the open country church itself, the hamlet church is regarded as a community church.

In the village church or churches the membership is about half farmers and half villagers. The comprehensive village is the farmers' retail trading center, banking center, and high-school center. The population of the village will vary from 300 to 1500 people. The stores are more specialized than those of the hamlet. The shops are also specialized to a certain extent. The professions are represented by the attorney, physician, dentist, and nurse. The people of the village are engaged for the most part as social agents, rendering service to a widely scattered farm population. Usually two churches,

frequently several, are located in the thoroughgoing village. The merchant and professional classes tend to leadership in the village church, although the farmer is found to furnish substantial support, both moral and financial.

In the small-city churches, speaking quite broadly and admitting exceptions, farmers compose about 15 per cent. of the membership. The small city is often an agricultural center as truly as the village. In such a center containing a population ranging from 2000 to 5000, in some States going still higher, there are several, and sometimes many, highly organized churches. As the size of the city increases beyond 5000 population, there is a marked falling off of the farmer element, with a tendency toward the disappearance of the active farmer from the city church. Without doubt the policies of the small-city church are determined by the city element, although the official organization will contain representatives from the farms.

HOW EACH TYPE OF CHURCH FITS FARM CONDITIONS

Open-country churches grow best and tend to become permanent, other things being equal, among a population of landowners living from generation to generation on their own farms. If the land, however, is farmed largely by tenants who shift year by year from neighborhood to neighborhood, a strong church organization in the open country is well-nigh impossible. Moreover, if the landowners themselves are restless and on the move, selling out before fairly getting rooted in one locality, it will be found difficult to maintain a farmers' church. The conditions that lead to a contented and prosperous family life in one locality are especially favorable as an economic and social foundation for this type of farmers' church.

If purely agricultural policies and activities are sufficiently developed by local secular agencies, the country church will be

relieved from responsibility for promoting directly any measures looking toward local agricultural development; however, in some instances the country church and its leaders may as an act of self-preservation be compelled temporarily to promote agricultural ideals in the community as an economic basis for a prosperous church. In like manner, the country church will interest itself in educational ideals as a protective and de-

FIG. 1. NEW ENGLAND RURALISM AT CHURCH

fensive measure, if the general educational creed of the parish is at low tide.

In a well-settled farming district, removed from pioneer conditions, a large compact parish containing people enough for a strong organization within easy reach of the church edifice is an important factor in a permanent church body. The presence of several church organizations within an area which is sufficient for only one strong church and one parish,

renders quite hopeless, generally speaking, a local church possessing strength, stability, and long life. In contrast with such a situation of conflicting church interests, a single parish and a single church accepting religious responsibility for pretty much all of a certain piece of the countryside, has the best economic and social chance for permanent growth and development.

Next to the single, large, compact parish, the most important other social factor is a regular pastor or priest, living among his people in the parish, who by instinct and knowledge is sympathetic with farm life and labor.

Hamlet churches are but one short step removed from open-country churches and they grow best under similar conditions; namely, a fair degree of stability in the landworkers, whether owners or tenants; an adequate system of agriculture; education held in honor; a large parish of compact character containing but a single church; a pastor or priest acquainted with farm life and problems, living in the parish. In both the open-country parish and the hamlet parish there is a favorable seedbed for a single church organization, due to the fact that the life of farm families is so completely on a footing of social equality. The difficulty comes, however, in settling upon a fairly unanimous choice among the various religious denominations for this single community church. From the point of view of religion, a majority vote has the disadvantage of all majority decisions, with perhaps strong added objections. However, from the economic and social point of view the disadvantages of voluntary acceptance on the part of the country or hamlet community of a single church society seem more tolerable than the disadvantages of a deadly competition between two or more rival local churches appealing to the families of a geographic district too small for two prosperous parishes.

The membership of the general merchant, blacksmith, cat-

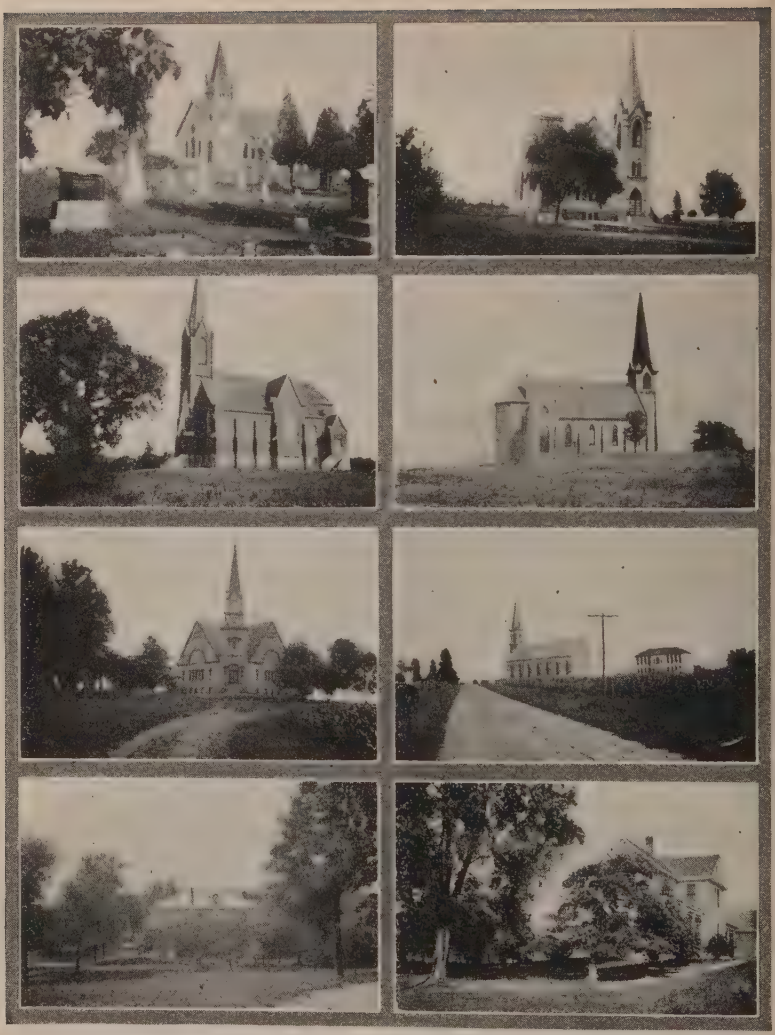


FIG. 2. SOME FARMERS' CHURCHES IN DANE COUNTY, WISCONSIN

In this county may be seen a dozen cut-stone or pressed brick churches belonging to large country parishes. Stability and prosperity are in evidence on every side. Notice the parsonage, a parochial country school, and a teacherage.

tle-buyer, miller, station-master, butter-maker, and the like in the hamlet church, adds to the farmer element a certain variety of experience which makes for broad-gage character development.

Village churches are just as near and accessible to a parish of farmers as a church located in the open country. If all the farm families that ordinarily trade at the village are included within the village parish, and if no country or hamlet churches are established within this farmland area, there will be a sufficient population to maintain two differing types of church in the village. This fact will give the farmers living in the trade-basin of the village a wider choice of religious denomination and allow between local churches a wholesome competition of a character that will not defeat the main religious objects of each church.

The people who live in the village are in relations of constant economic service to the farmer and his family. Quite naturally, therefore, formal ethical and religious relations in the same church ought to aid every economic and social relation.

The wider range of occupations in the village than in the open country or hamlet should prove an advantage to the village church and to the farmer element in it. Every occupation is a phase of life and is the source of unique experience. The village church, therefore, should more nearly reflect the life of the nation at large, than a church composed of people of a single occupation.

No institution, apparently, is so well qualified as the village church to break down the wall of suspicion and misunderstanding that is the ancient barrier between town and farm. No institution, moreover, will have to bear so heavy a burden of criticism as the church, if through continued poor adjustment of social and economic forces farmer and townsman remain embittered against one another. The village church

as a democratizer of town and farm has a strong claim to stand well up in the list as a type of farmers' church.

A comprehensive village has a certain stability, due to its group character and government, which it reflects in all its institutions. The village church, therefore, has some peculiar advantages for the farmer in an agricultural district where the farmer element is still shifting.

Small-city churches evidently contain only a small percentage of the farmers who trade in the city. Suburban farmers within two miles of a city have little other church choice than some one of the several or many small-city churches. The main question seems to be whether the farm family will find a welcome in the small-city church, and a chance to express its ideas in forms of church work. The present small percentage of farmers in the church congregation is in effect a discouraging answer to the question whether the city church can furnish a social home for the farmer. However, as distance becomes less and less an obstacle, through the good-roads movement and the general use of motor cars among farmers, the small-city church will become more and more accessible to all farmers within a ten-mile radius; and the challenge will become more and more real for the city church to come to social and religious understanding with the outlying farm population.

In contrast with the ups and downs of open-country churches, due to a shifting farm population, the small-city church is maintaining a relative stability and having a permanent growth. This advantage of permanency places the small-city church of any one denomination in a position peculiarly favorable to rendering assistance to outlying country and hamlet church groups of its own particular faith. Within the trade area of its own city, the small-city church, especially perhaps in this time of social readjustment of an awakening farm population, can render valuable aid through

counsel, coöperation, and endorsement of financial policies and obligations. Affiliation of certain country and hamlet or even village churches with the small-city church of its own faith is clearly possible. This temporary expedient leads quite directly into the centralized church plan; whereby the membership of farmers is maintained in the small-city church, while a gracious expression of "rural locality" is secured through a rural neighborhood church house; in which religious instruction is given farm children, and a center of rural social life is established. In such a plan the possible assistant pastor of the small-city church works out the country relations and becomes the interpreter of town and farm to each other.

A social and economic comparison of these four types of churches leads to the following conclusions: There will be, even in well-settled States, for a generation at least, inland districts from seven to twenty miles from a considerable trading center, where a stable population sufficiently large and compact will have practically no other choice than an open-country church. There are, moreover, groups of farmers, relatively small, whose historic group interest is perhaps a compensation for many economic and social disadvantages, which will continue with success in open-country church formations. In new territory, however, under pioneer restrictions, where social and economic conditions are in the making, it should be recognized that before establishing a separate church in the open country, in preference to some economic social center thoroughly related to the farm, a most careful study should be made of all the factors involved, the burden of proof from the social point of view lying in favor of some center.

The hamlet church, of a community character, may in a generation from now largely replace the open-country church for purely geographic reasons.

Granted few enough churches in a village to enable each

one to have strength, and it is easy to see that the greater democracy of the village church, together with its probable stability and closer adaptation to the farmer's particular choice of faith, places this type in a seat of peculiar advantage. Indeed, the village church has a fair claim to be the coming normal church of the farmer.

In the transition from a traditional type of agriculture to an agriculture on a scientific basis, and from an individualistic country life to a rural economy socially related in every particular, the stable, small-city church has an important and strategic part to play. Whether the outcome will be that the 15 per cent. of farmers now in these churches will be considerably increased or not, it is perhaps idle to prophesy. If the ancient breach between farmer and trader, however, can be socially healed, we might find the small-city church in a generation containing a 30 per cent. farmer element. In this case the village church would find its strongest competitor for the farmer in the efficient democratic church of the small agricultural city.

SOME RURAL CHURCHES IN AMERICA

Certain examples of farmers' churches chosen because available have been selected from the different religious denominations, for the purpose of illustrating the various economic and social aspects of rural church life and organization. Other denominations would illustrate the same features.

I. Roman Catholic Church

In the open country. Four miles out from a village trading-center of 700 population is this farmers' church. The parish is compact, containing over seventy church families whose acreage totals a little more than eighteen square miles. Tenantry is reduced to less than 10 per cent. in the parish, and the few tenants are on the road to farm ownership.

A country priest who knows country problems. The present parish priest has been pastor of his flock for ten years, living in their midst, sharing in their life and problems. The parish property with its classic, cut-stone church, its rectory, school, and beautiful cemetery, is the gracious human center of the community, serving as a model and an inspiration for the people in many particulars.

FIG. 3. CATHOLIC CHURCH IN THE OPEN COUNTRY
Ample parsonage, classic type of church edifice, large parochial school, in a parish of over 70 farms covering 11,602 acres

Series of lectures to the young men of the farms in the school building, by the parish priest on such topics as "Scientific Agriculture," "Taking the Short Course at the College of Agriculture," "Beautifying the Home and Farm," "Ornamental Shrubs and Flowering Plants," have during the years borne fruit in sending young men to the College of Agriculture and generally raising in the parish the standard of

rural economy. In his ten years of residence the priest has with pleasure seen come into the farmsteads waterworks, modern heating plants, windmills, gasoline engines, and silos. Ten years ago the piano at the parsonage was the only one in the parish. Now pianos are common, and music pupils are many. With his automobile the religious leader of this great compact parish has the means of daily contact with his parishioners, helping to make a stable community, resting upon a stable agricultural and social system.

FIG. 4. UNION CONGREGATIONAL CHURCH

II. UNION CONGREGATIONAL CHURCH

In a hamlet of 100 people, is a farming center on the railroad, in a rich agricultural community, whose warp is early American stock, but whose woof is Norwegian. This is the only church in the village and has a parish of about ten square miles. It is the church home of seventy-five families. The

pastor lives with his people, and gives his whole time to the work of the parish.

Under the leadership of the pastor, the musical talent of the community is developed. Three choirs are in constant practice; adults, young people, and children. The children's choir consists of twenty-five boys and girls, from nine to fourteen years of age.

The men's bible class supervises, in connection with one of

FIG. 5. THE PARSONAGE
Here lives the community psychologist

the hamlet stores, a free library from the state library commission. These books are widely read and are removed every few months.

The church has the only auditorium in the village, aside from the public, state, graded school, and always opens its doors to assemblies of a community nature. Entertainments, social gatherings, political meetings of any party, are welcomed and given use of the building free. In its sixty years

of history the church has been fortunate in having on its roll farmmen and women of strong personality who have given a positive character to church activities from the point of view of the entire community.

The neighborhood club. The only organization in the community, other than the church, is the neighborhood club, made up of men and women from hamlet and farms. The pastor of the church, several years ago, was the leading spirit in starting the club and keeping it alive until it really found itself. The meetings of the club, built up on an agricultural basis, held in the schoolhouse, have been in perfect sympathy and accord with the aims of the church. When any club program needs more room than the schoolhouse affords, the club meets in the church. So it frequently happens during the winter that lectures, contests, old settlers' evening, crowd the church to its capacity. The annual community fair, occupying two days, making use of the church as a social center of the occasion, has for several years been an event, which has brought state-wide attention to the community and its neighborhood farmers' club.

III. Methodist Episcopal Church

In the open country. The church was at first a "union church," and its first building was erected in 1861. The present church society, while denominational in name, is thoroughly a community church in spirit. The building has three departments: auditorium, Sunday school room, and social room, whose convenience, beauty, and serviceableness for all activities is the pride of the community. Every Wednesday evening a "community choir" meets for practice under a trained leader. A farmers' club of sixty members, which bids fair soon to reach one hundred members, holds its meetings in the church.

The ladies' aid society. The aid society is an organiza-

tion of farm women, organized in 1896, with the idea of being helpful to the community in every possible way. In an area comprising three school districts, only five or six women have failed to join. At present forty-eight members are enrolled.

About $1000 has been raised and spent by the society in matters pertaining to the community church, such as pastor's salary, parsonage and church repairs, piano, chair, lights.

FIG. 6. METHODIST CHURCH IN THE OPEN COUNTRY
The "Little Brick Church" is the inspirer of many humanizing activities

The society has always been helpful and active in giving socials, contests, musicals. Since 1911 a winter lecture course and concert course of four or five numbers has been provided. Each year several special gatherings are arranged by the ladies, such as the banquet, a picnic, occasional anniversaries and farewell dinners.

The regular meetings are usually held at the homes of the members every other Thursday. At its start the society was most active in sewing for and otherwise assisting destitute or

needy families that lived in the neighborhood; but during the past twelve years its life and spirit has circled about its "study work." The printed programs of the society during the last five years show a wide range of topics: Egyptian, Greek, and Bible history; home and social economics and domestic science; music, art, nature work, child study, the peace problem. Local history, personal experience in travel, visits to art exhibits, are always looked for and enjoyed.

The "Little Brick Church" is the center and largely the inspirer of these many activities.

IV. The Fancy Creek Presbyterian Church

In the open country, nine miles out from the trade center, is the Fancy Creek Church. Fancy Creek is in a little valley, in a hill country of wonderful beauty. Many of the farmers of the Fancy Creek parish are Scotch.

Two years ago the church decided, in response to the general rural-church movement among the Presbyterians at large, to have a settled pastor living in the parish. In a spirit of magnanimity the farming community erected a manse modern in equipment, convenient, and commodious enough to accommodate the whole community on social occasions. Shortly after the manse was finished, it was dedicated free from debt.

The ideal of the Fancy Creek Church is to serve the community in which it is located. The pastor assumes pastoral responsibility over a territory four miles wide and fifteen miles long. The so-called "Fancy Creek idea" is a definite effort to conserve the community by having the older members group in residence about the church instead of moving to town; and, secondly, keeping the best men in the community by "staking them," where land is needed, so that they can secure a farmstead of their own in the locality.

Carpenter work for school boys at the manse. Week days are just as busy church days as Sunday. Monday night

the manse is open to a group of schoolboys who come in for carpenter work. In one corner of the basement they have their benches and tools. The pastor coöperates with the school-teacher in giving manual instruction. Tuesday evening the choir meets at the manse. The ladies' aid society pro-

FIG. 7. THE FANCY CREEK PRESBYTERIAN CHURCH
This is the parish that tries by hook or crook to retain good farmers in the community

vides social activities for both the women and the men. On Friday afternoon of each month the women of the parish meet at the schoolhouse in the capacity of a mothers' club to study the problems of home and school.

A literary society, on Friday nights, having for its object the social and educational improvement of the young people,

has the support of the progressive elements of the community. The meetings are held about in the different farm homes, with an attendance ranging from fifty to seventy persons. Four school-teachers from neighboring districts in the parish have taken upon their shoulders a large share of responsibility for the success of this enterprise.

FIG. 8. FANCY CREEK PARSONAGE
A social bee-hive clear to the corner of the cellar

The church owns a stereopticon lantern, and through the co-operation of the pastor and teachers has regular use of sets of stereopticon views. The lantern is used in the church, schools, or homes as the occasion may demand.

WHAT THE FARMERS' CHURCH IS WORTH TO AGRICULTURE

Stability of the family group upon the farm in a single neighborhood decade after decade is a condition favorable to the development of a strong agricultural system. Here is

where the country church, especially when at its best, renders an inestimable service to agriculture. Built upon the family as an institution, the church ties family to family and creates a strong bond of locality which tends to hold the family tree when once rooted in the soil.

All the precepts of morality constantly inculcated by the church, moreover, strengthen the habits of life and thought upon which the unremitting toil of farm labor depends for

FIG. 9. THE PASTOR'S AUTOMOBILE

success. Private morality, taught and preached in the country church, is an undoubted force making for physical health and stamina. The progress of agriculture is bound up with an uncontaminated human stock, which so far as authority goes finds its most signal champion in the church. In a district without a thriving church, lower land values record the fear that there is some danger to family life and human stamina from a loose code of private morality.

The problems relating to land and country life — problems of soil maintenance, farm management, land tenure, wage

labor — are at bottom moral in their nature. These problems gain a wider and stronger appeal by restatement and discussion from the point of view of religion and the church. The country church, by its insistence upon justice and good-will in all the relations of farmers with their neighbors, produces peaceably a situation in which family life develops a fair measure of content.

The pastor or priest is an adviser in economic and social matters. In private and in public, the religious leaders of church groups are looked up to in emergencies for opinion in deciding weighty social and even economic policies. Modern agriculture, in its attempt to raise the occupation of farming to the level of an up-to-date business, possessing a high order of intellectual and social satisfactions, presents to the farmer precisely a set of these rather critical questions to answer. All through the history of the church the country priest or pastor in many cases has been the leader in advanced methods of agriculture and improved ways of raising the social and economic status of his parishioners. In the present rural awakening many rural churches in America are encouraging the spread of the gospel of a profitable agriculture as a legitimate adjunct of the religious message. There is probably no highway leading from the knowledge of scientific farming directly into the mass of farm homes comparable with the endorsement which these religious leaders can give. Methods of improved farm practice could well-nigh be speeded into universal use in a generation by the earnest and intelligent backing of country priests and pastors among their congregations.

WHAT THE FARMERS' CHURCH IS WORTH TO COMMUNITY LIFE

Hope, optimism, the silver lining to every cloud, form an aspect of church doctrine which no other agency has so

consistently presented. In the midst of a hard, grinding occupation, filled with tyrannic necessities, the gracious interpretations of life through the rural church bring constant spiritual recuperation for the community from its ills, menaces, disasters, and defeats. This realization of safety in the turmoil of work and disappointment is an achievement of community value.

The country church socializes the children from all the homes of the parish, not to mention the other members of the family. This is a great service to the country community to have provided a wholesome means of getting acquainted. The family in its circle around the dining table and in the kitchen brings each child to know intimately two adults and several children — an invaluable apprenticeship to society; but these children need to know many other children from other types of homes, and the neighborhood church, along with the neighborhood school, is the means. Under the auspices of good supervision, through the sacred stories of the race handed down in Bible literature, this acquaintance takes place.

The personality and talents of children and youths are developed in this process. A laboratory of life and varied accomplishment is furnished in the peculiar avenues of church organization. The symbolism of the church is a subtle education in itself, touching upon those relationships in life which are too delicate and sensitive for bald definition and crude instruction.

The pastor or priest is a community leader and interpreter of relationships between man and man, neighbor and neighbor. He is a student of human life from the dim past to the present. He is the recognized community psychologist and sociologist. In this important rôle of an interpreter of life to the people of his parish, a resident pastor living among his people, year in and year out, knowing the locality, its land, and its problems, gains an advantage of intimacy and

confidence which no visitor or itinerant can develop, however brilliant he may be. The opportunity for knowing the minds and souls of his parishioners, through a course of years, by close contact and studious observation, family by family, child by child, is a value hard to overestimate. The pastor can thus intelligently adjust his counsel to the individual from the point of view of both the family and the community.

In social movements of a public nature, the country clergyman is looked to for social wisdom. It is his social instinct and historic sense which helps select the worthy enterprise and pass up the futile. His enthusiasm for human values in life is a social force among a people whose economic occupations by necessity are intensely engrossing. Literature, reading, music, debate, discussion, play, sports, politics, government, in their manifold aspects, touch the minister's professional career, just because he is a specialist on all the intricate relations of persons in the whole circle of living. Only by daily contact as a pastor, passing from home to home, touching soul after soul, shepherding his flock one by one, can the country clergyman reach a high standard of social influence. Mass movements in the country occupy a secondary place, a fact which handicaps the circuit-riding, country preacher.

When, therefore, a country parish has no resident clergyman as pastor or priest, it loses nearly all the possible community values of a church leader. No stranger can fill his place. No touch-and-go ministrations can make up the lack. There doubtless are accumulating in our farm population, which is roughly about 35 per cent. of our total American population, social losses due to the rural absentee pastor system — losses which would startle both our political and clerical statesmen.

WHY THE RURAL CHURCH CREATES A PROBLEM FOR AGRICULTURE

Agriculture is in a national struggle to unify its farmers into business groups. Not only is the struggle one to get farmers uniting with farmers in a systematic fashion, but also to get farmers and other business men organically related in their various lines of work without bitterness and without injustice. The urban problem of labor and capital has its parallel in the rural problem of farm and business.

The farmer, working out his occupation largely after his own methods, without the supervision of a factory system possessing its staff of experts, is still toiling on the level of the old handicrafts, where individualism rules. The manifold rôles which he has to play in his work, such as plowman, herdsman, dairyman, seedsman, orchardist, marketer, buyer, and the like, intensify the individualism of his craft, which is characterized by intense individualism to start with. Moreover, the solitary character of his daily work, very little with people or very little in relation to people, detaches the farmer's will from the general industrial will. When these considerations are taken into account with the fact that the farmer's residence, his family habitat for the twenty-four hours of the day, is shut away from village or city clusters and from the rushing stream of persons, it is plain that the modern agricultural struggle with rural individualism is critical and the outcome may well be thought wavering. Every force which can be marshaled alongside this force of modern agriculture in united effort to socialize American rural life is welcome.

The rural church is an elemental force of real economic and social power, producing rural groups, large and small, all over America. This fact becomes all the more impressive when it is realized that great state, national, and international religious bodies foster these various local church groups, ren-

der financial aid in necessary cases, assist in providing pastors and priests, import more or less into each local group the motives and policies which determine important local action. In a sense each local church is a unit in an immense system of thought and practice, and of itself is unable to redetermine its own structure and policy. This results in a certain degree of helplessness on the part of each local church body in attempting to readjust itself to the new conditions of an awakening modern agriculture. Apparently the state and national religious denominations are the masters of this rural situation, and to them agriculture must look for coöperation in a policy of uniting farmer with farmer and farmer with businessman. Whether the religious denominations at large can conceive of a basic agriculture so closely enough related to church motives and aims as to cause them to take steps to adjust their parish groups, so as to bring the pull of the parish in line with the pull of the natural local agricultural group, is a question of supreme importance to agriculture, as well as to the religious denominations, on the social and economic side.

Strong rural churches, located at natural community centers, are from the point of view of agricultural unity, greatly to be desired. Strong churches can have capable resident pastors and priests, another factor which modern agriculture favors. If a church is located right, at a convenient natural community center, or at a natural neighborhood center having special cohesiveness, the united community impulse will assist the growth of the church; on the other hand, the location of a church between two natural community centers ordinarily has to work against a geographic conflict of interest, and usually finds itself curtailed and handicapped. Moreover, such a maladjusted church interest produces other conflicts which retard the whole rural social development.

Equally important with the location of the rural church at the natural community center is the economic and social ad-

vantage of having a single church for a parish in the open country and in the hamlet; one or two churches only in the small village; and in the larger villages only enough churches to give each church a chance for strong development. It is the small, weak, pastorless church, poorly located, which tends to surrender agriculture to destructive individualism. It is the strong church, with noble, permanent architecture, properly located, with a capable resident pastor, which unifies agriculture; a unified agriculture, in turn, nurtures the church. How to produce these greatly desired aims in the future development of the rural church, without diminishing in any wise the religious aims and objects of the churches themselves, is the aspect of the rural church situation which is presented to agriculture as a problem.

A CHURCH MOVEMENT THAT WOULD FAVOR AGRICULTURE

A commission made up of representatives from the national religious bodies of America, with authority to consider broadly the subject of the rural parish, with respect to its geographic relations to modern agriculture and rural-community development, would mark an era of Christian statesmanship. This commission could formulate the principles which would standardize the geography of an effective parish, so as to conserve, so far as possible, the integrity of the agricultural groups. It could go further and suggest ways and means of reparishing, in theory, each State in the union, so far as the farm population is involved. Such a broad plan would also involve the principles and policies governing the distribution of these newly outlined parishes among the various religious denominations; the presumption being that whatever redistribution might occur, no considerable change would be made in the net census returns of any denomination. This proposed plan loses some of its Utopian character when it is

recalled what progress has been made in foreign and home mission fields by mutual denominational agreements.

In each State a representative commission could be formed in like manner to put into effect the principles of reparishing the rural districts of the State for the conservation of rural energies; giving to every farm family an accessible, strong, rural church with a resident pastor employing his whole time upon one parish; making distribution among religious denominations in such manner that a maximum of satisfaction and choice should be given the people of each parish, with a minimum of change in the total census of each State body. It is recognized, of course, that the adoption of these recommendations by any local parish would be voluntary, and would come through the course of years as a response to public opinion, for the public good. The numerous sporadic instances of rural reparishing by denominational agreement in various States raises the hope that the movement may be frankly adopted as a general practice.

The establishment of large parishes with strong church organizations all through the farming territory of the United States would result, within each denomination, in a series of rural churches affording a line of advancement for the clergy of that denomination, wholly within the rural field. With certain few exceptions, this would be a new situation. At present the rural pulpit does not present a very attractive life career to the eyes of clergymen in general, for lack of a continuous line of rural parishes leading up to strong and noble rural churches of opportunity, power, and distinction. Under the system of a strong rural parish for every farm family, it is wholly conceivable that there would be farmers' churches occupying a position of power and influence, both moral and financial, equal to city churches. Such a fact would inevitably turn a stream of capable religious leaders into the rural church for life careers. As it is now, too many capable

clergymen, it is to be feared, see the rural church only as a stepping-stone to city parishes.

A training-school for country pastors, in a dynamic rural environment, where country thinking and country optimism are facts, would inspire the young students for the country ministry with that enthusiasm and sympathy for country people which is needed by a man who is to live with them and advise them in all the important emergencies of life. It is probably true that present training schools for the clergy are attempting to convey the general rural situation to those of the school who are rurally inclined; but the usual city environment of the school and the universal dominating urban pressure of life render these efforts, it is to be feared, more or less perfunctory.

Under the shadow of the state college of agriculture, a theological school, maintained as now by private, religious corporations or jointly by various religious bodies, would have the environment for preparing young men to give their lives to country people in social and religious service. The advantages of such a school, with opportunity for each ministerial student to familiarize himself with the economic and social problems of the farm, would be manifold. All these great religious bodies have adopted in principle the practice of maintaining at State colleges and universities a special student pastor or so-called university chaplain. It is only one step further in the same direction to establish at these great educational centers schools of religion. Such a school of religion for training up leaders of the rural church would start a movement recognized as a distinct aid to agriculture.

The Young Men's and Young Women's Christian Associations have discerned the essential elements of the problem of rural leadership. The county workers, hand-picked men and women, trained to their work, are quietly developing among the rural youth of America a set of real social standards

and responsibilities. Rural religion is bound soon to feel the impulse of this new leadership, and the new types of country churches stand ready to be the beneficiaries. It would be a strategic achievement of these associations, after the war, to initiate the movement for an interdenominational understanding in reference to the strong development of the rural church.

CHAPTER XII

TIMELY SURVEYS

Study of rural life. America's thinking on rural social questions, if one reads carefully the rural literature of the last decade, is seen to be in the first stage — namely that of clarifying the present individual and public mind, and collecting the floating opinion of our time into more or less connected views. The result is a harvest of wisdom, fact, opinion, prejudice — some of it naïve, some exploitative, grown on the soil of every-day observation, experience, and desire. It would be short-sighted to disparage these first steps and to depreciate either the pioneer literature or the earnest thinking of this early stage of rural-life investigation. However, it is no unfavorable criticism on the past to point out that the fruits of the scientific method will appear in the social economics of rural life, only when a sharp discrimination in results arrived at is drawn between *opinions* and *facts*, and when the casual experience of every-day life is no longer the sole reliance of students, but is supplemented by recognized methods of scientific study. Let us consider some of the possible sources of further, intensive, rural study.

The library, of course, is the one great workshop where one may utilize certain methods of study. This source is especially rich in materials adapted to the *literary method* and to literary valuations of rural life. Poetry, the poetry of all races and of all historic times, is valuable as a mirror reflecting the emotional hoe-man in his native setting. Dramatic literature, biography, essays, and, from more recent periods, certain great novels depict the rural family and the typical countryman in

universal postures. The psychology of rural life will profit from these literary materials.

All students of rural social problems will welcome direct literary studies of rural life. Documents collated into source-books, biographies of great farmers, or of great country-bred men and women written from the rural point of view, dramas, rural pageants, may well be encouraged, both in the departments of letters of our colleges and in the editorial rooms of our great American publishing houses.

Either as an auxiliary to the literary aim or as an aim standing out on its own merits, the historical method has full scope in the library. The history of rural life in any nation or in any interesting epoch is a virgin field for the academic student of history or even for the full-fledged historian. Added to the history of agriculture in any nation, an interpretation of the social and political status of the agrarian class will find acceptance by rural sociologists. Departments of history in American colleges may serve the cause of the country-life movement by directing students more and more toward rural social topics from the historical point of view.

The library, however, ceases to be a principal source of information and a laboratory for use of the scientific method when the student passes on from the literary and historical view to the *statistical method*. The interpretation of rural-life conditions, especially of the present age, is best aided by that part of the science of statistics known as the *survey*. It shall be our purpose to consider more at length the survey method as a means of understanding rural social problems of our own day and age with a greater degree of certainty and accuracy than the method of every-day experience yields, and possibly with more relevancy than the literary and historical methods yield at present. It is to be hoped that the national censuses will be greatly enlarged on the rural-life side, so that the library may yield statistical material to the rural social student as at

present it yields invaluable material to the economist. Revision of the United States census standard for "rural population" so as to eliminate nonagricultural groups is a crying statistical need.

The survey as a method of study. Judgments founded upon the seeing eye sweeping over daily experience may be, in fact are quite likely to be, reversed by the "statistical count." Statistics have robbed the unaided eye of its glamour, romance, prejudice, and craft. Age-old wisdom bends to the accounting system. The farmer is revising all his old occupational judgments under a system of cost accounting. The hoe-farmer thought he knew his cows; but the daily feed record, the milk sheet, the butter-fat test, discover to him that the machine-farmer is working on a level of certainty which reverses many settled traditions.

The use of the statistical method in the affairs of life, happiness, and ideals is new; but it is hoped that as the farmer is gaining profits by his methods of exact measurement of farm operations, so he may win a larger degree of freedom, comfort, and happiness by applying a system of measures to his human movements. It is no disparagement of common-sense; or of literary and historical method, to say that new values are in store for rural life through an application of measurements.

As a method of study, the survey of rural life takes into account in the final judgment all the items of a single situation as if they were seen, measured, computed, and compounded in one glance. The survey is a thousand glances from one point of view in one composite look. It is a panoramic photograph, as it were, possessing an undoubted meaning.

The success of any particular survey will depend, therefore, upon the possession of units of measure of all essential facts in a complex situation. These units must be used in patiently measuring all the essential facts, before arriving at a decision as to the meaning.

Significant situations, essential facts, significant units of measure make up the elements of the survey method as applied to rural social problems. Standardized research projects, nation-wide, coöperative in character, may well engage the energies of our American research bodies.

Selection of the type of survey. It is not strange that the first applications of the survey method should have proved disappointing. Pseudo-surveys were inevitable. The very complexity of life is misleading. The first disappointments arose when it was discovered that mere counting of individuals created no miracle of interpretation. After all the labor of counting, there was the unavoidable question, "Well, what of it?"

The selection of a significant situation in rural-life conditions, simple enough in its essential elements and facts to admit of clear analysis, is one remedy for the futility of the pseudo-survey. Another remedy is to confine the count to classes of facts essential to the situation in hand; but perhaps the most important remedy for futile surveys is to obtain significant units of measure of essential facts.

Space, land, and territorial limits are so universally a part of every rural situation that inevitably a selection of the type of survey involves a territorial unit of survey. The first rural surveys naturally selected existing political land divisions; so there followed village surveys, township surveys, county surveys. The outcome of a conscientious attempt to omit no phase of country conditions was a mass of statistics marshaled about the pros and cons of already existing opinions. It is not surprising, therefore, that the public, seeing the surveyor lost in the midst of his comprehensive survey, had its faith shaken in the survey as a method of illumination. And yet it should be noted in passing that the pseudo-survey accentuated the feeling that many evils existed, even though the first surveys pointed the way to no fundamental remedies.

The first lesson to be learned from the failure of the pseudo-survey of the mass type is that many simple, partial surveys must precede the comprehensive survey, whether applied to already existing geographic divisions or to new units of rural population.

Utilization of a completed survey. Many of the first rural surveys were not utilized in any way. Some were printed, in the vague hope that somebody would discern a value in them which did not appear to the originators. Some were used and quoted constantly to call public attention to bad rural conditions with which rural populations had become familiar to the point of resigned acceptance. Such surveys have played well a part in agitation, publicity, and arousal of a wholesome discontent. Few surveys, however, have, up to the present time, been utilized to inspire a basic rural hope. Henceforth illumination of rural problems, utilization to the full of well-conceived plans to bring "life and more life," to the rural population, will be demanded of the survey as an instrument of knowledge. Making a survey must no longer be like going hunting for game which one does not care to use when bagged, nor like going hunting for anything that turns up; but rather it must be like a well-planned hunt for a specific quarry, which the hunter wants and knows beforehand how he will use. The duck hunter, rabbit hunter, snipe hunter, usually gets his game and uses it. A certain amount of target practice may be conceded even to hunters, and it would be folly to deny to our rural research departments a certain amount of practice in hitting the mark; but sooner or later utilization of the survey will take rank as an essential factor in the survey method.

PART I

A SURVEY OF A COUNTRY-SCHOOL DISTRICT

The school district presents a significant situation. The country-school district, whether of the small-scale type or of the consolidated type, presents from the point of view of a territorial unit of rural population a most interesting and significant rural social situation. It cannot fail to strike the attention of every student of rural affairs that in the country

FIG. 1. A TYPICAL RURAL-SCHOOL DISTRICT
Land, homes, school

school district there is the best example of a social territorial unit. This unit groups together particular rural families according to the inherent choice of the local neighborhood or community. A bare glance at the school district map of a county with its zigzag boundary lines will suggest that the farmer has expressed in these group lines his own desires and needs as he sees them. The law here at least has allowed him as free a scope to choose his group lines as the law allows any city to determine its universally irregular structure. The

school district, therefore, expresses real social cohesion, is void of much artificiality, and obviously is concerned with a fundamental social process.

Being repeating units, covering every inch of rural territory, school districts are favorable units for comparison and summary. Their relative smallness, simplicity, and well-known character adds to their availableness and to the comprehension of the survey when finished. The wonder is that this simple, significant, available unit has so far escaped the attention of the rural social statistician. When it is remembered how frequently a school district is found to possess a community name, it will be appreciated that a school district survey will in many cases be a photograph of the social neighborhood group lying next above the farmstead.

The school district contains essential rural facts. Farmsteads, whole farm families, crops, animals, machines, household conveniences, and a few basic institutions comprise elements essential to the well-being of rural people. These are the facts which determine the type of agriculture and its character, whether scientific or traditional. Here are the facts which determine the character of the housewife's tasks and her aids to work. Right at the base of rural life these essential facts stand out clear. The school district is the territorial unit of all rural units which is related in an intimate fashion to these facts. Here is where the facts are known and here is where the facts interact, when known from a new point of view.

The aim of government extension workers is to reach finally this very neighborhood life. This is why the country schoolhouse has leapt to the front as a forum of progress; but the extension method unfortunately has too much depended upon bringing its essential facts from afar, as if in some way the college soil-laboratory or the government experiment station or the domestic science cottage lying snugly under the eaves of the agricultural college had a monopoly of the essen-

tial facts and of the laws under which these facts operate. "Demonstration" has eased this situation somewhat; but still it has not been realized thoroughly enough that demonstration in every school district among the essential facts present

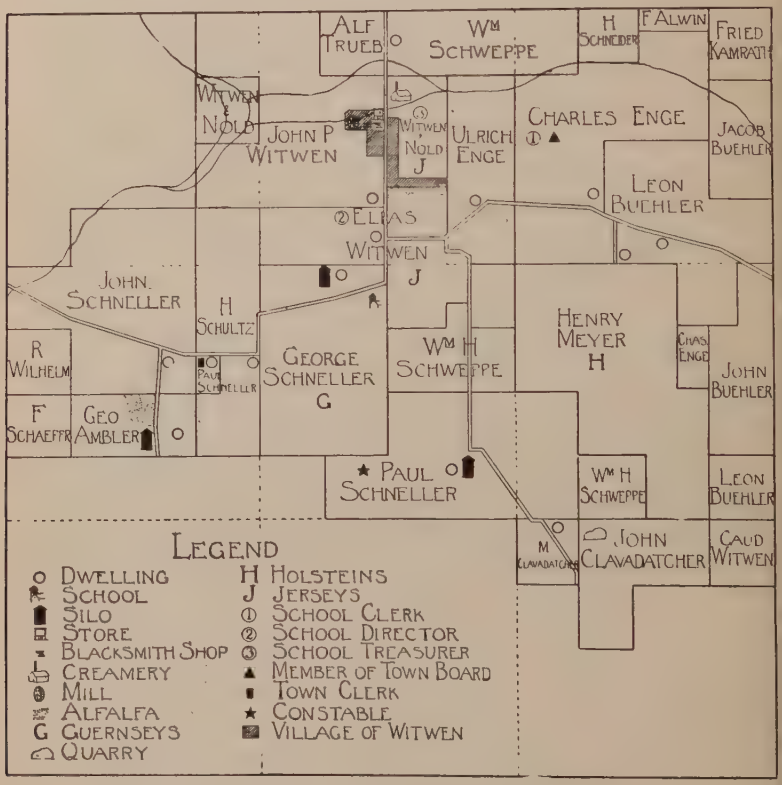


FIG. 2. MAP OF A COUNTRY-SCHOOL DISTRICT

in the group has the power of progress just because the local neighborhood is the mill where the social grist is finally ground.

The school district furnishes significant familiar units of measure. Farms, section areas, acres, bushels, tons, pure-

bred types, horse-power, butter-fat tests, and the like are familiar units from the individual farm standpoint. When therefore a social view is required, the survey method has these familiar units ready at hand to drive home the social lesson in the local neighborhood.

The school district possesses the social machinery for making and utilizing the survey. In every school district is a teacher who can be director of the survey. This teacher is under local control of the schoolboard and also under control of the county and state educational authorities. The survey, therefore, can be made a part of the teacher's reportable duties.

The school children represent practically all families in the district. A family not having children in the school is still a close neighbor of some child who can act as surveyor. These school children are already pretty well acquainted with the essential facts of their own farmsteads, at least when considered piecemeal. Moreover, the newer ideals of rural educational theory favor turning the school child's attention more and more to the facts of home and farm. The newer ideals of farming are requiring each farmer to measure and summarize the essential facts of his own farm production and business operations. What better situation could be desired, then, for making a survey than the means and motives at hand in the district? The greatest obstacle to be overcome in any survey is lacking here, namely, a prowling stranger and an outsider. When teacher and pupils photograph the essential facts of their own neighborhood, they are distinctly minding their own business.

The school-district survey will be utilized. The teacher and school will find for the gathered data manifold uses in perfect accord with pedagogic theory. The farmer and housewife will receive reinforcement in their determination to keep accounts. Neighborhood clubs will find new topics and new

points of view in the neighborhood study. Familiar facts in new settings are always interesting and stimulating. So long as the statistical method of the school-district survey is kept on the level of the intelligence of the school children, there will be no doubt about its accuracy, its interest, and its utilization.

Valuable aid to the social rôle of the rural child. We have already become familiar with the social rôle of the rural child. Now let us notice that the neighborhood survey puts within the grasp of the child an instrument fitting his chubby hand, which enables him to play his rôle to the best advantage. It is no slight thing that the child should bring home from school new attitudes of social value from the outside world. It is a still more important thing that the child should weave a new social woof within the confines of the school district out of the familiar threads of neighborhood individualism.

The school-district survey is no longer an experiment. In the school year of 1912–13 four counties in the State of Wisconsin, upon the suggestion of the State Department of Education, through the action of county superintendents of schools, had school-district surveys made by teacher and pupils in each country school district. The instant success of these initial surveys confirmed the State Department of Education in its belief that school-district surveys have practical educational value for all country schools. Thereupon the annual survey became a part of the state educational policy. Every country school in the State is now expected to make an annual survey of its school district for pedagogic uses. While this practice is still voluntary so far as the state department is concerned, several county superintendents have made it obligatory, and nearly all counties have tried the method out more or less. The likelihood is that the five-year trial of the survey method in the schools of Wisconsin will result in its uniform state adoption.

Some counties in the State of Washington have more re-

cently tried the survey in its rural schools with decidedly favorable results. In the State of Missouri the method has proved itself in individual counties. For wartime purposes in 1917 the State Department of Agriculture in New York State, coöperating with the State Department of Education, employed the machinery of the country-school districts in an obligatory state-wide survey of its agricultural resources.

It remains for every state department of education in America to avail itself of these successful experimental trials, and give the country school-district survey a place in its approved policy to redirect the aim of the rural school toward the home and farm, and to socialize the country neighborhood through its own native efforts.

HOW MADE

Let state departments of education furnish blank schedules. In order that the school-district survey should take a worthy and permanent place in rural educational policy, uniform blank schedules should be furnished by state authority to each county superintendent, sufficient in number and kinds for the inventory of each farmstead in every country-school district. The State Department of Agriculture might possibly furnish these schedules, but preferably the State Department of Education should assume this function. If agreeable, the two departments may coöperate.

According to the type or types of agriculture prevailing in any State, a blank schedule may be framed up, covering the essential facts of the farmstead. The country schoolteacher will have in her possession one such blank schedule for every farm in the district, whether there are children from every farm or not.

Collecting the facts. The best season of the year to fill out the schedules will presumably differ in various parts of the United States. The inventories will evidently be made some

time after the harvests, threshings, balings, barrelings, and boxings, but not so late that the results cannot be fully utilized in that school year.

Pupils, especially the older ones, after lucid instructions, will collect the facts for their farms at home and for the farms of neighbors having no children in school. This is done, however, under the close inspection and correction of

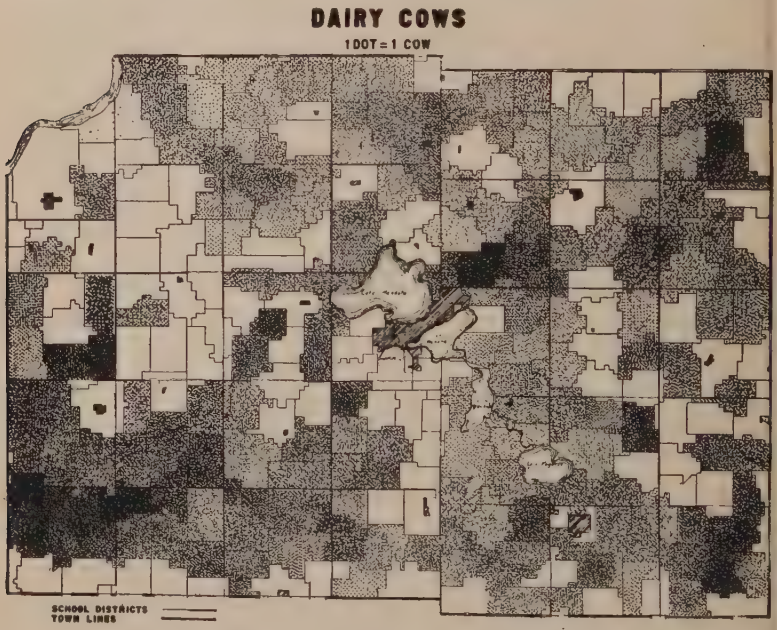


FIG. 3. COUNTY COWS DISTRIBUTED BY SCHOOL DISTRICTS

the teacher. In fact, the teacher may be obliged to get the more obstinate schedules, using her finest tact. When the schedules are all filled in and once more in the hands of the teacher, checked up and as correct as possible, then the teacher's expert work begins.

Summary of the individual schedules. One more blank form, furnished by the State, will be needed now upon which

the teacher will carefully summarize all the farmstead schedules. When completed, this one sheet will present the combined statistical situation of the district. One copy of this summary should remain in the school records and one should be sent in to the county superintendent for such use as he may wish to make of it. Whereupon he will either send it to the

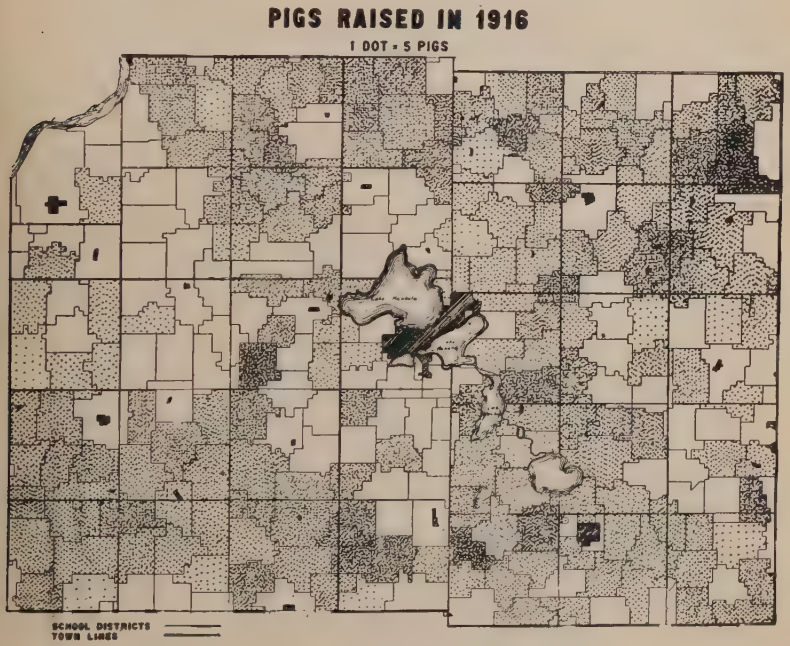


FIG. 4. COUNTY PIG MAP
Blank districts failed to report

state department, or make a summary for all the districts in the county, and send to the state department the county summary only.

According to this plan, no individual farm schedule ever leaves the district, so that the name of no individual farmer or farm family ever appears in any document or set of statistics for county or state use. This plan obviates the objection

likely to be raised by farmers that the inventory is to be made the basis for new taxes.

In order that each teacher may have a basis for comparison of her own district with several other near-by districts which naturally are in friendly competition, the teachers of the same township, or other convenient local unit, should meet and copy one another's district summaries. This township summary in the hands of each teacher will furnish the significant facts

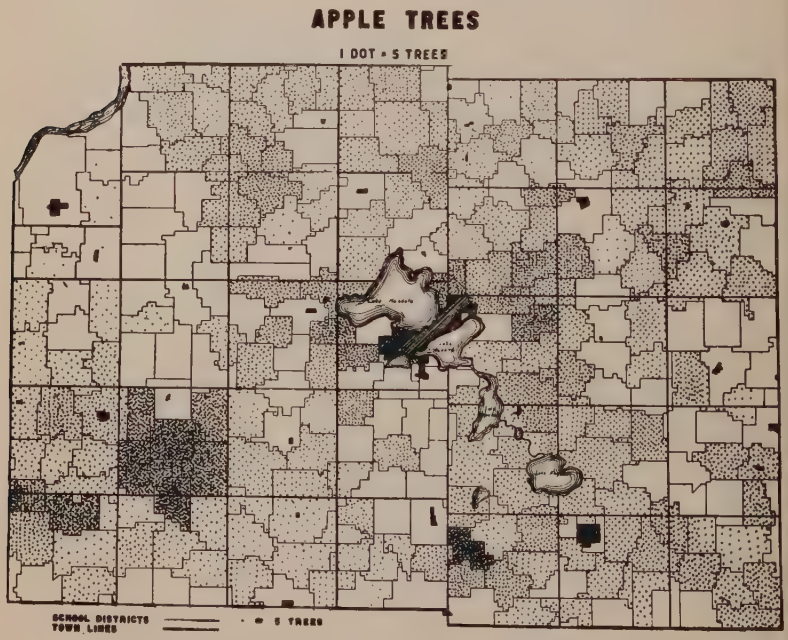


FIG. 5. COUNTY APPLE TREE MAP

for pedagogic and social use in the school for the balance of the year.

HOW UTILIZED

An accurate map of the school district. The first definite use of the survey idea will be to draw a map of the school dis-

trict according to scale. This will require a few additional facts. Some local official, such as the school clerk, town clerk or assessor, has a legal description of the bounding lines of the school district, possibly even a map, but probably only a description. This description will enable the teacher to draw a map, and she can teach the children the elements of land description, an achievement which is entirely within the child's

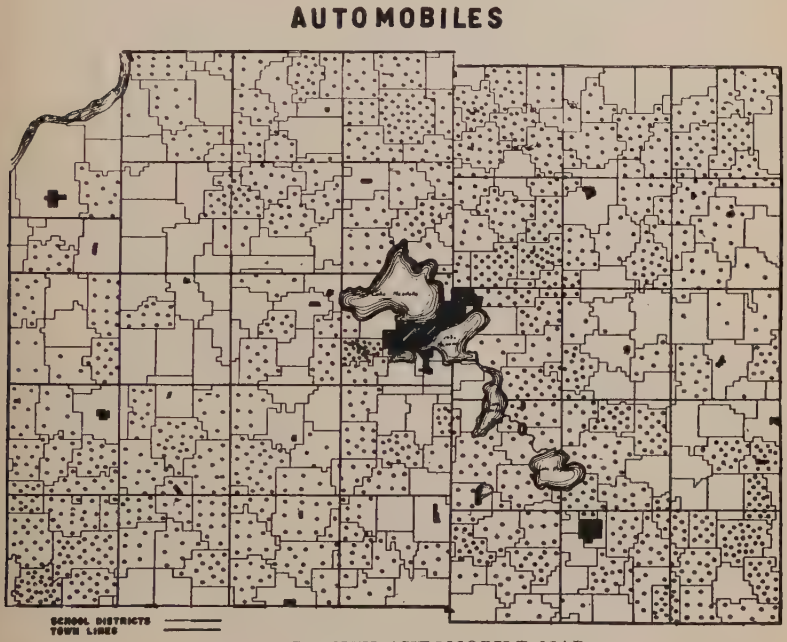


FIG. 6. COUNTY AUTOMOBILE MAP
One dot, one automobile

comprehension. A *bona fide* map of the school district will be a social achievement of the first rank.

Locate each farm on the map. In states where land is laid out in sections of one square mile each, it will not be difficult to locate each farm. Each farmer has a deed of his land containing a legal description of the bounding lines of his

farm. First draw the section and quarter-section lines and locate the school. Then locate the outside bounding lines of the farm on which, or next to which, the schoolhouse stands. Then locate in like manner adjacent farms, until every farm in the school district is on the map.

In States where there are no section lines, the boundaries

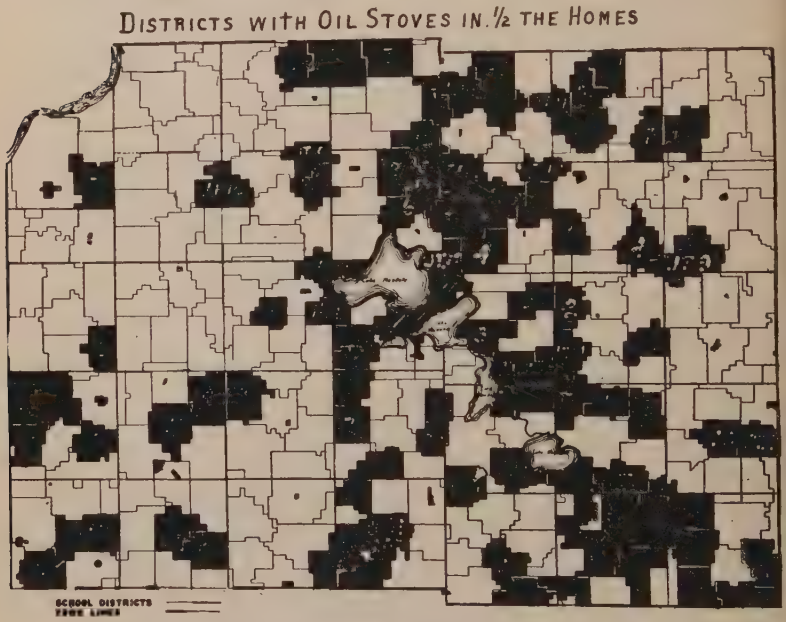


FIG. 7. COUNTY OIL STOVE MAP
Districts in black have oil stoves in one-half the farm homes

obtained will possess less accuracy but still have approximate certainty under the customary local system of metes and bounds.

Locate important social features. Further social significance will be given to the school district map by location on it of any hamlet or small village that may lie within the district, all highways, streams, homes, churches, mill, factory,

grange hall, town hall, and the like. The map of the school district should take first place in the geographic concepts of both teacher and children. They will take it home, and it will become a familiar piece of social knowledge in the neighborhood. Little by little the people of each county will come to know how the school districts look platted on the township map and on the county map as a whole. This concept will ultimately have a very important bearing upon the larger question of consolidation of districts.

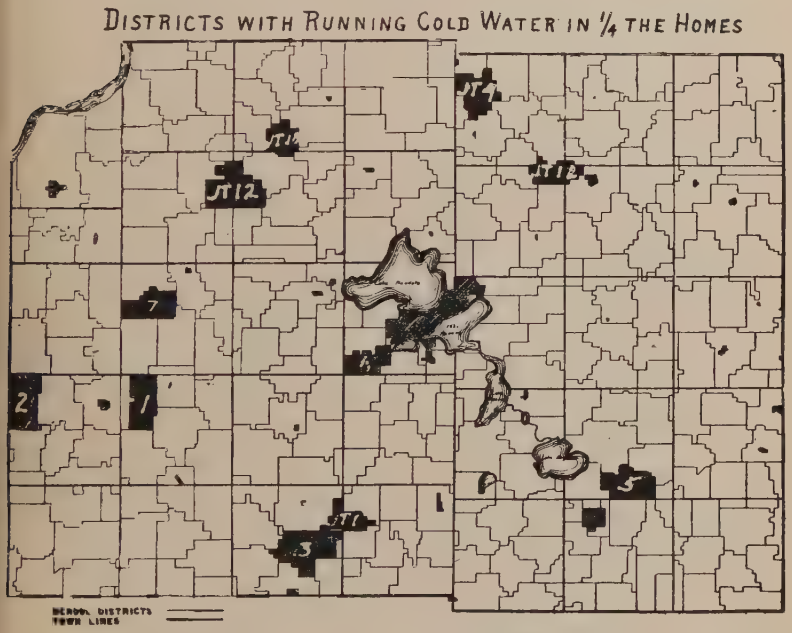


FIG. 8. COUNTY MAP SHOWING RUNNING WATER
Districts in black have running cold water in one quarter of the homes

Pedagogic use of the neighborhood statistics. It is not the function of the writer here to intrude upon the field of educational theory, but rather to suggest ways and means of socializing country life through the agency of the rural child.

How the local facts looked up in the statistics of the neighborhood and township summaries can be utilized by the teacher in connection with every class of arithmetic, geography, drawing, hygiene, civics, history, agriculture, must be obvious to teachers, without further suggestion. The interest attached to their own well-known things should enliven every educational lesson of country children. The bridge from the keen

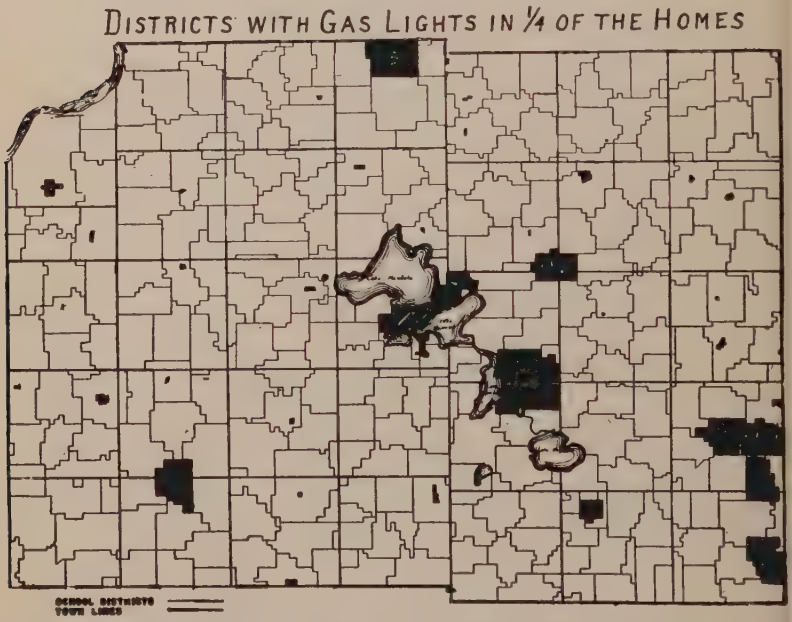


FIG. 9. COUNTY GAS LIGHT MAP

Districts in black have gas lighting system in one quarter of the homes

interest in "my father's farm," "my father's cows," "my mother's washing machine," to "our district farms," "our district crop of corn," "our district power washers" will easily be built. And when "our district" is matched up with "that other district" in average yield per acre for any crop, a new social interest and pride, or chagrin and challenge, will

certainly result. The forces of imitation, competition, emulation, will be set to work without the distasteful goading of rural social preachments.

Comparative spot maps. The spot map is a simple form of graph easily comprehended by the child and well within his ability to make. The summary of school-district statistics furnishes the material for an almost unlimited number of

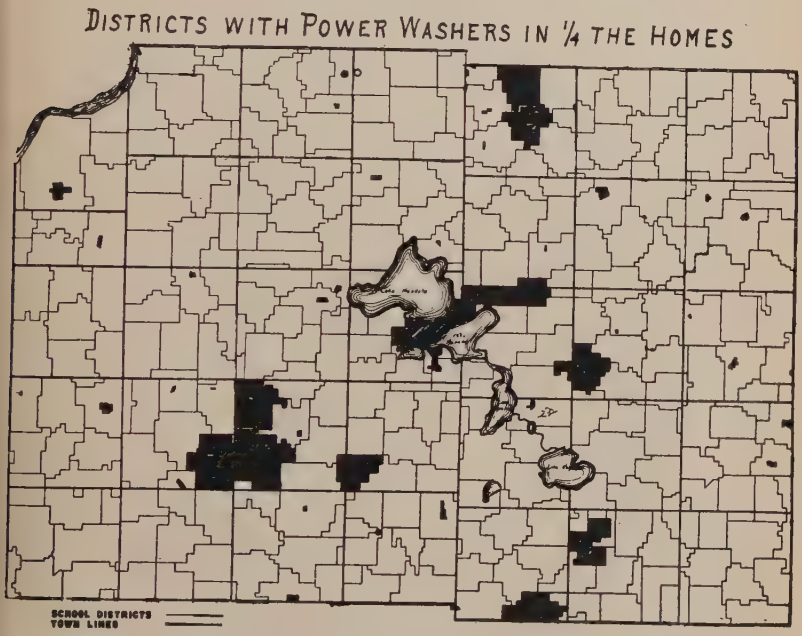


FIG. 10. COUNTY POWER WASHER MAP
Districts in black have power washers in one quarter of the homes

spot maps: acreage of any one crop; tons, bushels, bales, barrels of any particular crop; number of any one class of animals; number of fruit trees; number of any significant class of machines or appliances for use in the home or on the farm.

The township summary of statistics will provide material for spot maps of the other districts also, and in this manner

an interesting series of graphic comparisons can be made by the pupils, which they can take home and show to the family. These comparative maps should be the means of relating the interests of neighboring school districts more closely. These maps made by the children are well adapted for making an impression as exhibits at school fairs, community fairs, and even county and state fairs. The neighborhood farmers' club

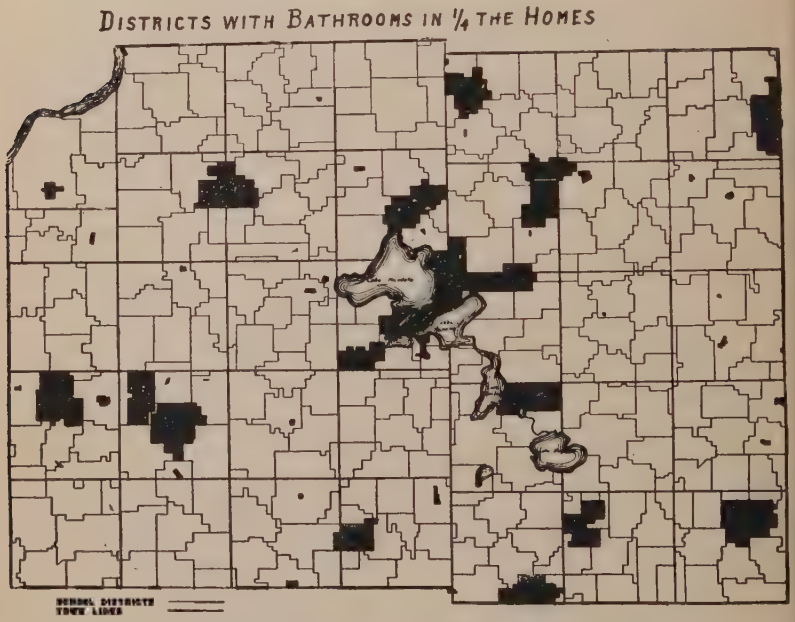


FIG. 11. COUNTY BATHROOM MAP

Districts in black have bath rooms in one quarter of the homes

will be glad to discuss the questions raised, perhaps for the first time in the community, by the comparative maps.

The survey as an agency of neighborhood record. Evidently an annual or biennial survey of the school district furnishes a record, which as the years pass becomes of comparative value as a local history of rural-life progress. A new

source of public interest arises, as the district compares its record this year with that of five years ago. This keeping official tab on rural neighborhood productivity, appliances, and significant methods is calculated to do for the neighborhood life what cost accounting does for the rural family. That the farm child has it in his power to produce so influential an effect upon rural social life in general is only one demonstration of the dynamics of his rôle.

Utilization of the survey by the State. If any State were to make the school-district survey a uniform practice, a rural social census, at trifling cost, would be in the possession of the State for many uses. In the first place a state map of school districts would be available for the general public. The consolidation of country schools would be speeded by this graphic look at the school-district situation. Abstract argument would have a concrete demonstration. The reducing of disputed school-district lines to legal school-district maps would go far toward bringing the principle of measurements into rural use.

County and state spot maps presenting graphically the crop and farm-animal census would bring many a complex situation into the realm of easy public comprehension. The perfectly obvious advantages of such intelligible and up-to-the-minute census returns would raise the agricultural status of the rural population through inevitable publicity. All institutions of learning would find in the survey returns copious materials for general rural-life study. It would be hard to over-estimate the far-reaching value of this simple device for using the knowledge of country-school children. As a general antidote for gossip, mere opinion, unwarranted estimate in rural matters, the statistical method made a part of educational policy in country schools would rank almost as an invention and discovery of the first order.

THE SURVEY OF HIGH-SCHOOL DISTRICTS

With the exception of high-school districts in large urban centers, nearly all high-school districts contain a certain area of farmland and a certain number of farmsteads. In the interest of a closer relation of town and farm, every such high school should annually make a rural survey of its high-school district.

Maps of high-school districts. All that has been urged in favor of mapping the outlines of country-school districts applies with equal force to mapping the high-school districts in a State. The legal descriptions are available, and can be platted according to scale. Pupils in agriculture, civics, and history in high schools can well be set the task of drawing exact maps of the high-school district, locating farms, making statistical records, constructing spot maps, and otherwise utilizing the statistics for social and educational purposes.

A state map of high-school districts. Every State Department of Education should possess an accurate map of legal high-school districts. This map should become a familiar part of state geography. No single simple device could in all likelihood be suggested which would be equally germane to the discussion of higher rural education. Much has been said and printed about high schools for farmers. To all that has been printed and repeated, a discussion of *high-school districts* would give point, especially when made lucid by accurate maps.

Normal schools and agricultural colleges would find their rural propaganda taking hold should they employ both the foregoing maps of school districts and of high-school districts in the curricula and in extension work. County agents and domestic science workers organized under the Smith-Lever Act would gain a new point of contact with rural communities by bringing to them stereopticon views of state-wide spot maps to compare with local spot maps. As a scientific method to

help solve the rural social problem, the school-district survey stands without an equal, when put into general use in all the States of America.

PART II

SURVEYS OF RURAL COMMUNITIES

"Community" is a convenient concept for social doctrine, and confessedly no attempt should be made to copyright any particular interpretation of it. It is difficult for any one to hold his use of the term *community* down to a single definite connotation. The writer finds himself using it loosely and colloquially in many different senses. In certain connections *community* seems to be an apposite description of a nation, a race, a state, a tribe, a city, county, village, neighborhood group, a religious group however widely scattered, even a political faction. Usually in social exposition the meaning is clear, and no static definition is necessary.

But when we approach a discussion of the relationships of the agricultural population, the term *community* takes on a somewhat doubtful aspect. This ambiguity probably arises because in America the farmer in general possesses no incorporated local municipality, while the incorporated villages and small cities have come to possess community significance, without reference to the families of surrounding farms. An additional source of confusion arises from the United States census definition of *rural population:* population living in centers whose census is below twenty-five hundred souls, as well as population living in the open country outside of trade centers. The term *rural,* therefore, is legally and officially applied to certain population groups of distinctly commercial and industrial character along with groups distinctly agricultural.

As a means of bringing clarity of thinking into the discussion of rural relationships, it was suggested in the chapter on

"Structure of Rural Society" that the socio-economic unit named there, the "agricultural borough" be given technical priority as the rural community. It is with the survey of this population group that we are now concerned.

HOW MADE

A map of the territorial bounds of the borough. There are two methods of finding the bounding lines of an agricultural borough or rural community. The first method is that which was employed in obtaining the trade areas illustrated in the chapter on "Structure of Rural Society." An up-to-date atlas of the county in which the community lies, will show by dots or small squares the location of every farmhouse in the county. For convenience, transfer upon a single large sheet of paper that part of the atlas map concerned, in such manner as to locate at the center the trading village or small city which is to be the business center of the community, and so much of the contiguous farming territory as will reach nearly, if not quite, to each adjoining business center in every direction. This map with farm homes spotted and numbered, all highways accurately placed, and township lines included, will form a tentative or trial map — obviously a good deal larger than the area of the actual borough in question.

A card index of the *present occupants* (not necessarily the owners) of each farmstead located on the map should be obtained. This will require systematic inquiry, persisted in till the last name is obtained. It will require one person's time for a week to obtain this card index properly numbered and arranged for a territory of a hundred square miles. The sources of information are physicians, livery men, real estate men, ministers, bankers, and the like, living at the trade center. The telephone will help out in cases. A few scattered farms may require visiting to make the index absolutely complete.

For ease in handling, and for accuracy, these names should

be typewritten on uniform cards properly numbered and arranged by townships, sections, or other well-known districts. In fact, if these cards are printed, with blank space for name of farmer at the top and then in a column on the left with such words as *banking, trade, shipping, paper, library, high school, church,* and the like, the card index may serve the double purpose of determining the map of the borough, and later of recording useful details.

The next step is to take the trial map and card index to the principal merchants of the business center and, considering each farmer's card separately, ask whether this farmer's family trades regularly in this business center. Check all names that do so trade here. Repeat the process with bankers on the simple subject of *banking,* not going into any details such as deposits or loans. Repeat with the freight agent, newspaper, library, high-school principal, each clergyman, and so forth. When the card index is completely checked, the trial map and the checked index contain the essential facts for making the final map of the rural community.

The last step which cuts down the trial map to the actual map is simply mechanical. For determining the trade map, stick a pin in every farmstead dot which you find checked in the card index. Run a thread around the outside pins. Draw your boundary along the thread. The result will give you the trade community. Repeat the process for the banking community, shipping community, paper community, library community, high-school community, church community, etc.

As business is the basic principle of the borough, the trade community map will be accepted as the basic community area. The other communities may be assumed to be as yet not fully developed, and it will become the function of persons most interested to make the incomplete communities coincide with the basic trade community.

The second way of making the final map — a method which

was employed in making the trade areas shown in the chapter on the "Rural Relations of High School"—is to put the question direct to each farmer living in the area of the *trial map,* "Where do you go to do the most of your trading?" The answer of each farmer forms a *bona fide* basis in connection with the foregoing card index, for finally tracing out the actual boundary of the borough. The latter method, though tedious and most easily employed through the medium of the country schools, can be carried out. The two methods produce approximately identical results.* Tradesmen know their customers. Bankers have their records, newspapers their subscription lists, clergymen their membership lists, high schools their rolls and records. Fact, not opinion, is the outcome.

Half-way between two business centers a narrow strip of farmsteads all around a borough will divide their trade and other interests between the two centers. Close inspection, however, goes to show that this aspect is fairly negligible in actual map making.

Special maps of various sorts. The fundamental survey urged in this type of rural study and investigation, it must have already been plain to the reader, is for determining one thing; namely, the definite boundary of the ordinary business area of the comprehensive trading agricultural town, village, or small city. This task once done, and well done, will lead to many another investigation: such as, a road map of the borough with special reference to improvement of highways; a country school-districts map of the borough; social organizations maps; Sunday school membership maps; nationality maps. When once the new concept of a definite rural community is fixed in the public mind of town and farm, other studies may be trusted to work themselves out.

Who should make this type of survey? For practical purposes, the business men of every agricultural trade center

are the logical surveyors of the borough. Commercial associations would do well to make the first survey and furnish maps to the community. The enterprising newspaper will do its part. In fact, it is almost impossible to conjure up any objections or surmise any objectors to the plan. As a step toward better acquaintance of farmer and townsman a community survey, to determine the community according to the facts, takes precedence over all other devices. What more strategic piece of coöperative policy could be undertaken by the national association of commercial organizations than to instigate nation-wide surveys of this type?

Until this concept of the borough becomes a part of commercial geography, each agricultural college has an obligation to make this simple type of survey popular by sample surveys in several parts of its own State. Even though in any particular part of the country farmers are inveterate ruralists, still the borough concept provides them with the logical grouping of farmers with whom to carry out local farmer cooperative enterprises. It is quite possible that coöperative-minded farmers might be the first to assist in the borough determination.

HOW UTILIZED

Give the farmer a business address. When once a trade area map hangs on the walls of a rural community, every farmer on the map may be put in possession of a business address. As the farmer becomes a business man with an office on the farm and with all the appliances for selling and accounting, he will need a business man's address. It should be as easy for the farmer to advertise his goods as for a merchant. This privilege requires that a farmer's farm office should be designated by road and number with reference to his business center.

A Colorado farmer in the pure-bred Guernsey business,

pushed by the necessity of advertising his pure-bred calves in the Fort Collins newspapers, like any other Fort Collins business man, has devised an ingenious method for giving every such farmer an address. In fact his method has been patented, and a rural directory has been published and copyrighted, based upon the method. The accompanying chart of an actual rural community illustrates the so-called "clock system" of this Colorado farmer in operation.

It may be that some other method is more feasible. Possibly every rural highway may be given a street name and every farmstead a street number plainly visible on the mail box or on a conspicuous, but artistic, sign-board. The movement for distinctive farm names indicates that farmers are getting ready for business advertising.

If the United States postal authorities were minded to facilitate logically the amalgamation of farmers into the business system of the nation, it could do the countryman a profound favor, additional to the rural free delivery itself, by reorganizing the rural routes with conscious reference to the rural trade areas of the comprehensive business centers.

Extension of community agencies. Private business enterprises may be trusted to discover the values and uses of a rural community map and a rural directory containing business address, telephone number, chief products for sale, of every farmer in the community trade basin. The opening market for high-class goods in the open country is no longer a secret either to manufacturers or salesmen or merchants. Certain social agencies, however, hitherto engrossed with village or city operation, may need some encouragement toward extension of effort into the farming area of their own community. The public library, for example, has a new field of adaptation to its agricultural clientele. Planning ways and means of extending the bounds of its reading public situated on farms,

so that the library map may coincide with the trade map, is no mere academic problem.

The women's clubs can assist the plans of bankers and merchants in efforts to bring about an era of good-will between town and farm, if the wife of the banker and wife of the merchant will extend a hand of welcome to the wife of the farmer. The club map needs extension to the bounds of the trade map. Many other agencies could have a new goal of extension.

Community buildings and utilities. The new piece of local geography etched upon the community consciousness will do much to crystallize loyalty to a single business center on the part of farmers. It would seem as if new community buildings and enterprises would follow in due time. There should be a new motive and hope for a community market; for worthy, accessible horse-sheds, shaded hitching areas, parking spots for farm motors; for respectable, commodious convenient rest-rooms; for an extension of electric light and power utility to the farms; for the extension of fire-control service to the whole borough, possibly with branch hose-cart houses and rural branch fire companies; for a great community club-house, designed as a forum for all clubs and for recreation of certain kinds under community control. Sporadic instances of all these community expansions in America relieve these suggestions from the charge of being purely Utopian. It is by no means lack of financial resources which has kept communities from these and other facilities for public intercourse. Rather it is lack of a fundamental concept. Once let the idea of a *borough* prevail, and all these rather fanciful possibilities will automatically begin to be realized.

Utilization by the ruralist. If the farmers of a borough are out-and-out ruralists, holding aloof socially from the townsmen of their business center, they can use the community

FIG. 12. A RURAL DIRECTORY BY THE CLOCK SYSTEM

This is the actual trade area of Mount Horeb. Round dots are farm homes; crooked lines, highways; concentric circles, with center at the town, are drawn one mile apart; dotted lines are drawn from the town center to represent face of clock. Then every farm home falls within one of the twelve sectors and also within one of the mile zones. The homes in sector 3 have been lettered to show the whole system. The one-mile zone has one home only. This is A. In the two-mile zone are no homes. In the three-mile zone are three homes A, B, C. The address of the farthest home in sector 3 would be represented thus, 37 B. Mt. Horeb. The 3 indicates east; 7 indicates seven miles; B indicates second home in the seven-mile block; Mt. Horeb is the trade town and starting point. In like manner every farm home in the borough will have its designation which tells general direction and distance from town.

map to mobilize their natural farm group into technical, cooperative enterprises and institutions. Their shipping associations can put up their warehouses in the town, with a hope of permanent organization. The coöperative office building of the farm community can be conveniently located near the warehouses, controlling buying of wholesale supplies and distribution. The farmers' center may be provided with clubhouse, rest-rooms, market. Perhaps there is needed just now in America a thoroughgoing trial of ruralism of this character, carried to its extreme under the most favorable circumstances in order to demonstrate to the rank and file of ruralists and rurbanists what measure of success these two philosophies are capable of accomplishing.

PART III

SURVEYS OF RURAL PARISHES

American ideals in the field of religion have rendered the rural-church problem exceedingly complex. Separation of church and state, freedom of belief and organization, church extension policies subsidizing frontier congregations and isolated small groups everywhere, have operated in actual practice to obliterate the territorial parish. In its place are strips of parishes — scattered strips, entangled with one another very much after the fashion of the old feudal holdings of "scattered acres," or even like the Russian peasant holdings of to-day. As one peasant farmer has thirty strips of land scattered among the similar strips of other peasant farmers, so one religious denomination, or church, has strips of church adherents scattered among the similar strips of other religious bodies. In reference to this complexity of situation, two classes of thinkers regard the problem as hopeless. One class is that which frankly regards the rural church as a negligible intellectual and social force, whatever its organization. This

class of thinkers takes the position that it cannot bother with the rural-church problem, because it will cut no figure for or against rural development. The second class of thinkers while regarding *true religion* as the heart of American life

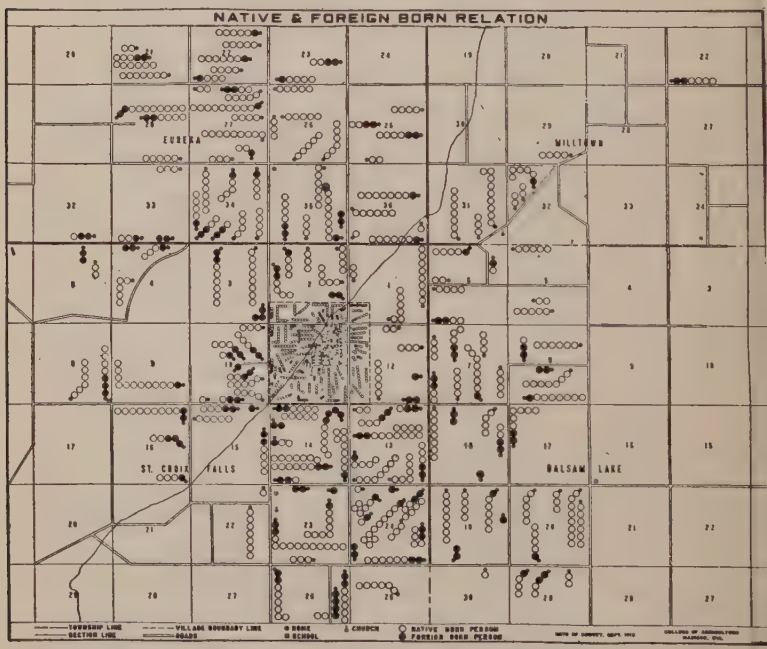


FIG. 13. PARISH SURVEY MADE BY A RURAL PASTOR

A small village is in the center of the community. The church is at the center. All farm homes in the trade area are represented on the map by tiny black dots. The map shows at a glance the entire population of the community, each circle representing a person, the black circles being the foreign born persons.

has come to doubt religion as at present organized in America. They hold that in the field of church relationships, *in matters of strictly ecclesiastical differences and aims,* the American church leaders are incapable of putting into practice the very principles of religion which, as religious specialists, they urge

upon the common man in the secular relationships of life. These critics of the churches regard the farmer population as innocent victims of ecclesiastical egotisms, ambitions, and sectarian aims. A third class of intelligent people is unaware of any special rural-church problem, because the social develop-

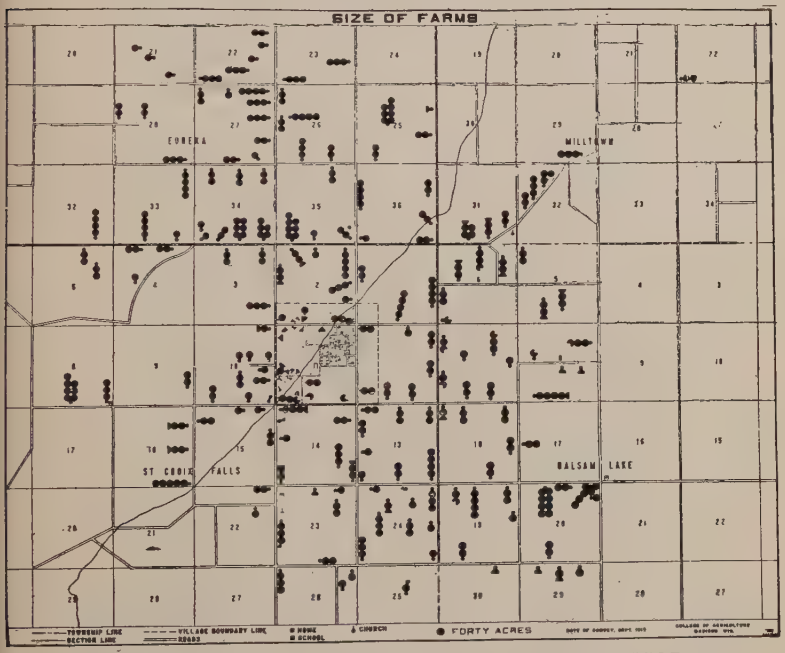


FIG. 14. PARISH SURVEY MADE BY A RURAL PASTOR

The farmer in this parish speaks of his farm as a "forty," an "eighty," or "two forties," "three forties," etc. The pastor has in this map a ready means of reference on size of farms.

ment of the farmer class is in general regarded by them as fatuous. It is to be hoped, notwithstanding the superficial evidences for these three positions, that these three classes of people are in the minority. A patient, sane, hopeful majority of well-wishers for fair dealing with rural populations may still rely upon intelligent, social control to bring a large meas-

ure of new attention to bear upon the rural-church problem. Mutual concessions and agreements among the religious bodies concerned may be looked for to relieve the farmer of ecclesiastical discrimination.

An interdenominational survey commission. The war

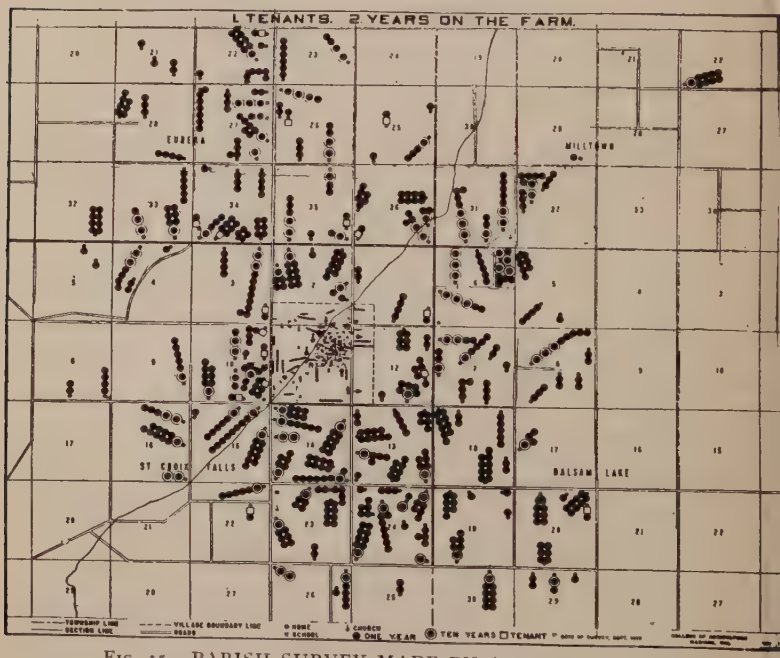


FIG. 15. PARISH SURVEY MADE BY A RURAL PASTOR

The map shows which farms are worked by tenants. The map also shows at a glance how many years each family has lived on his present farm.

is accustoming America to concert of necessary measures. After the war an American interdenominational commission to conserve the religious energies of the food-producing population of America will not strike any one as chimerical. Moreover, the moment of world peace will be a strategic in-

stant for the success of this tremendous venture in recuperation.

This commission will grapple with the problem of gathering the scattered strips of parishes into masses and groups, compact enough to assure an efficient group to one church and, what is fundamental, to assure to every farm family connection with an accessible church of power and distinction.

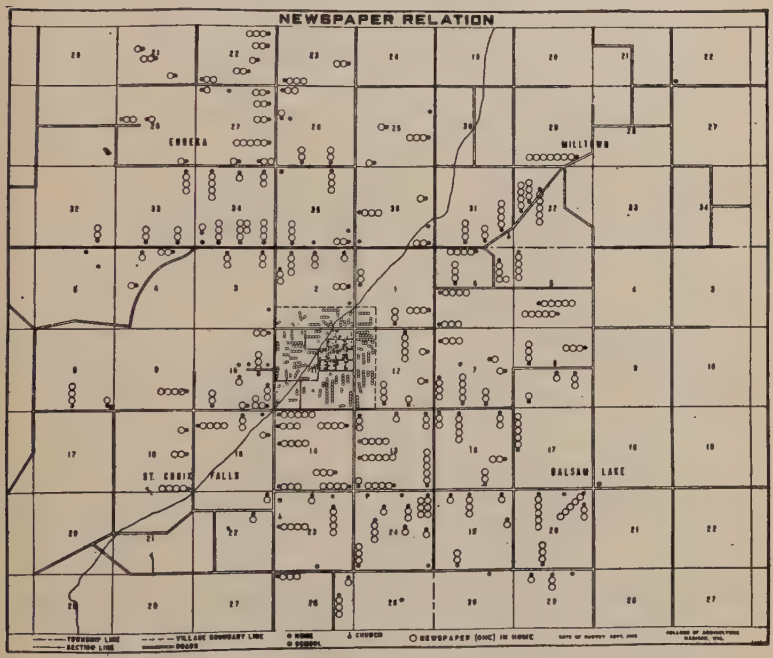


FIG. 16. PARISH SURVEY MADE BY A RURAL PASTOR

It may not be presumptuous at this point to present to such a forthcoming commission a few considerations from the point of view of the general rural social problem as outlined in our analysis of rural life.

May it not safely be assumed by the Christian optimist

that after the sorrows of a world-internecine strife, the leaders of each American religious body will agree that religion will be served better and the community life be preserved better by a *strong church belonging to any other particular denomination of the same generic type,* than by a weak church of their own denomination? This principle, already widely ac-

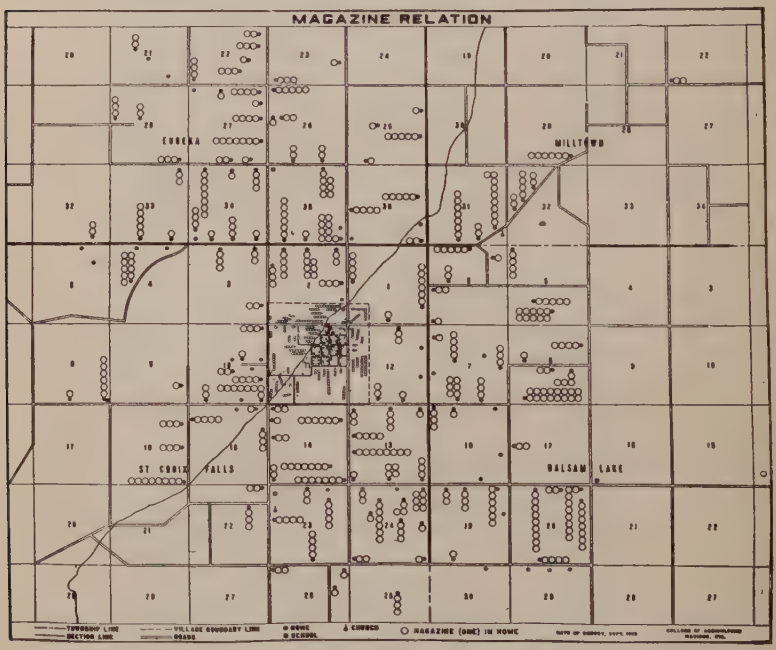


FIG. 17. PARISH SURVEY MADE BY A RURAL PASTOR

cepted in foreign missions and in the home missions of the frontier, provides the religious basis for agreement. The remaining questions lie chiefly in the realm of facts which are capable of ascertainment and application, even though attended with the usual difficulties of large-scale determination.

In the chapter on "Country Churches," it is pointed out that village churches and small-city churches have an advan-

tage in location because they offer a wider individual preference to the farmer, and therefore do not so summarily dispose of a minority choice. If we add to this religious advantage, which the trade-center churches possess, the economic and social advantages afforded by a thoroughgoing recognition of the borough as a basic, rural community unit, it would seem

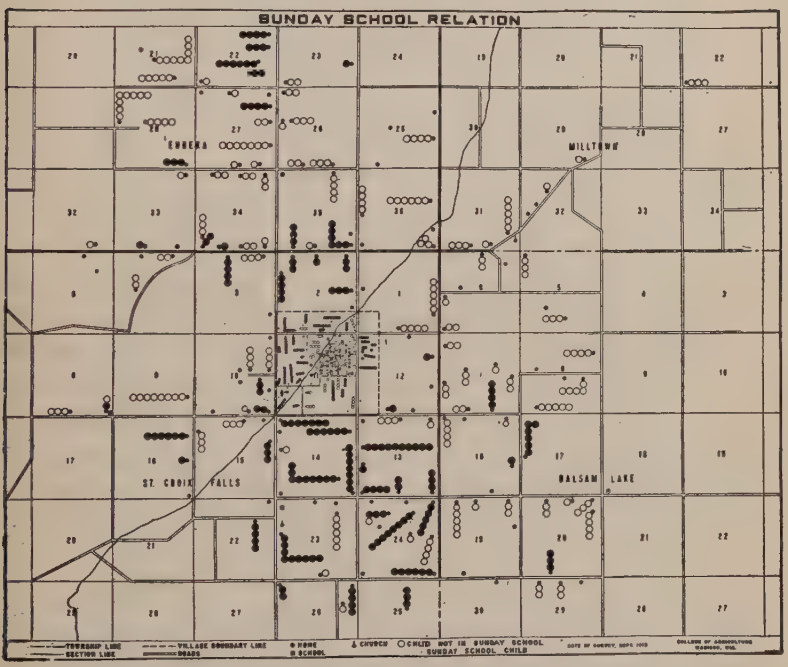


FIG. 18. PARISH SURVEY MADE BY A RURAL PASTOR

evident that a primary geographic principle could be accepted by the interdenominational commission for the determination of parish boundaries. The map of the trade borough would then afford the basis for deciding upon the number of strong churches that a community could support. Good highways are an economic factor in church development, and the borough plan would insure in due time, good community roads.

The acceptance of the borough plan as a parish ideal gradually to be worked out in the coming generation, would settle the outstanding geographic difficulty of the rural-church problem.

The transitional stages — the adjustments between open-country churches in the borough area and churches in the business center, whether by amalgamation, affiliation, or elimination — would be matters of time, education, pressure of ecclesiastical opinion.

In a positive ruralist section of the country the great farmers' church or churches could be organized at the business center, and occupy a place along with the other farmers' coöperative associations. Many strong open-country churches would, of course, remain intact, due to historic cohesions which it would be folly to disturb merely for the sake of uniformity. The rural-church departments of our great American religious bodies will help develop the religious destiny of the American farm family, by adopting the basic religious principle underlying religious rural strength and the basic geographic principles underlying community unity. If we may assume that this policy is put into effect after the world war, then we shall see the phenomenon of strong, capable pastors and priests, facing the religious development of the spiritual life of unified groups of the rural population. The question will thereupon arise, Can the pastor of a rural church employ the survey method, as a means of development in his parish? Let us look briefly into this problem.

HOW MADE

A map of the parish. Whatever the type of parish — whether open country, hamlet, village or small city — an accurate map, large, made to scale, containing *every* farm home spotted, every highway, should be in the pastor's study.

This map pictures the pastor's workshop. His study room is only an office. His library, his church building, his parsonage, his social building, are appliances; but his field, his parish, where the human plants are growing, is his *farm*. Drawing with the instruments of the draftsman skilfully and attractively will become an accomplishment. The pastor, having once got the idea of visualizing his parish on paper, will find himself studying the significant relationships of his farmer parishioners with reference to their representation upon this parish map. No human relationships are outside his idealism. The real and actual, the ideal and religious, are closely coordinated in his thought.

The pastor's card index. The rural-church pastor cannot sweep up a parish survey in a day or a week. He will begin a systematic acquaintance with every last family in his parish. The card index when complete will contain the card for every person in the parish. The *essential facts of relationships* will engage his eye, his card index, his pen, his map. Map after map will spread before his own comprehension the *significant situations* of relation appearing among his people: foreign-born and native-born maps; education maps telling at a glance the story of school training; years-of-residence-in-the-parish maps; age-groups maps; health maps of many kinds; tenancy maps; book-and-reading maps; and the like, too obvious to mention.

A camera outfit. Every rural pastor should add to his instruments a first-class camera. The taking of photographs of nature scenes in the parish, farmsteads, farm appliances, crops, cattle, will link his own interest to these necessary facts of ordinary life. All significant social occasions in which his people participate should get exposure on his films. These photographs will be records when properly arranged, to supplement his card-index. If he can add to his accomplishments

skill in finishing his photographs, so much the better. The making of his own stereopticon slides is easily within his power.

HOW UTILIZED

The survey discloses a constantly new parish. It is a rare rural pastor who can by unaided casual means and methods of parish acquaintance escape the point of diminishing interest in his own parish and congregation. A growing staleness, after the first flush of newness wears off the parish begins to creep over the casual rural pastor. The time comes when only a campaign, a great enterprise, a revival, will stir the old sense of freshness. When this point of regress of interest is reached in the rural pastor's life, he is open to doubts about the efficiency of his own work, to suspicions about a cleavage in the parish; he is open, then, to allurements vaguely drifting to him from other parishes, illusions about a permanent freshness in a new field of labor, ambitious as to increased salary and opportunity. The inevitable monotony of a static view of his parish weakens the grip of a rural pastor.

To meet this situation the survey method of constantly studying a parish affords an undoubted antidote. Every year the parish becomes a new parish to the observing, measuring, probing, recording rural pastor. Perennial freshness meets the rural pastor who is equipped really to study the relationships of his parishioners. Longer pastorates will be the outcome, therefore, of the parish survey.

The survey creates a constantly new pastor. If the parish is liable to become an old story to the casual rural pastor, much more, perhaps, is it true that the casual pastor is liable to become an old story to his rural parish. However faithful a student he is of his Bible, his philosophy, his ritual, his church history — unless he is also a close student of his own parish, the time soon comes when the parish knows be-

forehand and can predict his attitudes and utterances; whereupon a quite minor circumstance, often totally irrelevant to the pastor's character, ability, or fidelity may start the distrust of the pastor's general fitness longer to lead the parish.

The rural pastor who is carefully studying his parish year by year in a systematic way becomes a new man as he discovers a new parish. The fresh point of view, the vital use of essential social facts, the dynamic themes, continue to weld pastor and people together. The old, old story of religion, brought to bear upon the significant, present-day, rural-parish situations, will justify both the methods of Bible study and the methods of social study. Neither excludes the other.

A new system of ecclesiastical statistics. If the center of gravity of ecclesiastical aims can be shifted from denominational progress to community up-building, as we have entertained the hope for the period after the war, a new set of religious statistics may be expected as an outgrowth of the rural survey applied to all the parishes of any one religious body. At this point the theological seminaries of America, already aroused to the rural-church problem, can perform an important function. The graduate departments of these seminaries, in their research projects, can provide pastors and church leaders with *significant units of measure of essential parish facts,* to supplement the bare membership and budgetary statistics of extant church annuals. There is no reason why organized religion should not enter into the full heritage of the statistical method, when its aims have become fully socialized and coöperative. The solution of the rural problem in general waits, and waits not vainly, we believe, upon a strong, united, ecclesiastical movement in America toward reducing the religious handicaps of the farmer.

CHAPTER XIII

LEGISLATION

Social justice to the American rural population will sooner or later culminate in acts of legislation. We may expect ere long rural legislation of a municipal, state, and federal character attempting to express by legal enactment clearly formed, rural public opinion. Doubtless America must go through a stage of legislative rural experimentation — mistakes, futilities, partial adjustments — before arriving at relatively permanent governmental adaptations.

The recent formation, by American scholars and statesmen, of the American Association for Agricultural Legislation throws a bright light upon American rural hope. The aims of the association speak for themselves:

> The American Association for Agricultural Legislation, organized in Philadelphia on December 28, 1917, has as its aim the investigation as well as the promotion of agricultural legislation. The intention of the founders is to unite agriculturalists and economists and, so far as may be, to bring to bear the best brains and practical experience of the country in the solution of legislative problems of an agricultural nature. Heretofore economists and agriculturalists have been too accustomed to move along separate lines. The agricultural societies have not always had the benefits of the best scientific and economic thought, while, on the other hand, the economists have too frequently lacked an appreciation of the significance of agricultural problems.
>
> Several points in regard to this new association are to be particularly noticed. First, its scope is broad. It takes up such acute present questions as legislation on food production, consumption, and price, as well as the slightly less pressing problems connected with land settlement, which will include the settlement of the soldiers and sailors on the land.

Second, investigation is to precede all recommendations. The association has no panaceas, no formulas to be applied to all sorts of cases. Rather, it will endeavor by hard work to bring to bear the best thought of our time on the questions which it takes up.

Third, we have many agricultural organizations at present and each one sooner or later is confronted with legislative problems; and in the solution of these this new association will supplement their work.

Comparatively few topics will at first engage attention. The members of the new association realize that they have large tasks before them, requiring long and arduous toil, and their aim is not to go faster than the facts warrant. Rash and premature recommendations will be avoided and snap judgments discouraged.

Work on land settlement will be stressed. The land question is one of the greatest economic problems of the twentieth century, and perhaps the greatest. Exploitation of settlers by unscrupulous speculators is a crying evil, injurious to all legitimate landed interests. Every effort will be made to put the ownership of land and the business of dealing in land on a high plane. The best methods of putting people on the land and enabling men to acquire the ownership of land will be studied and the results of investigations published. The American idea of home ownership as promotive of good citizenship will be encouraged.

Already speculators are working on plans to exploit the returning soldiers and sailors which it will be the purpose of this association to thwart, while it will investigate, so far as its means permit, the best methods of putting the soldiers and sailors on the land, so far as they wish to become cultivators and owners of the soil.

A topic to which it is planned to give special attention in the near future is suitable legislation for farmers' marketing organizations. The urgent importance of this subject will generally be conceded.

Attention will be given the improvement of conditions of rural life and a committee will soon be appointed to deal with this subject.

Especial attention will be given to the acute present problems of food production, consumption, and price. It is believed by the council of this association that an independent, non-political organization of students of these problems can be especially helpful at the present juncture. Accordingly a committee of specialists has been appointed. Each one of these approaching these problems from a somewhat different point of view should together reach well-balanced conclusions.

Legislation affecting rural education. The field of rural education in the various States offers the most copious examples of pioneer rural legislation: consolidation of country-

school districts, centralization of schools, establishment of rural high schools, of county high schools, of county agricultural schools; providing for transportation of pupils; state aid to rural schools; supervisory rural teachers; agricultural teaching in country schools, agricultural courses, both "long" and "short," in high schools, and the like. It does not come within our province to discuss this school legislation. Any student of the trend of rural educational theory will perceive, however, that for the most part the social doctrine which we have named *ruralism* has prevailed thus far in educational rural legislation. The "great school in a cornfield" with its own special glamour has cast its spell over the mind of rural sympathizers. A slight shift to *rurbanism* may be noted when the township high-school district in some States was modified by law so as to include areas not necessarily lying along township lines; this revised form of district enables a village high school already established and located to serve a district made up largely of convenient farming lands. The swing of the pendulum toward a rurban type of legislation may be looked for in the next decade, due to the keen interest of commercial clubs in farm advancement plans, the general farmer-banker movement, the concentration of the milk industry in villages and small cities, and the subtle urbanizing influence of modernized farm homes.

Growing discontent with rural local government. Irritation, complaint, strife, have arisen in connection with rural local government from widely different motives. Some critics see and view with alarm the overlapping and entangling jurisdictions of cities and rural counties; others point out the bad politics involved in rural and urban party conflict; still others single out for condemnation the enormous cost of county government; while others would try to remedy the inefficiency of county administration by an application of the "short ballot."

There appear, however, in these undercurrents of conflict,

few indications betraying dissatisfaction with rural local government on the ground that the farmer has an ineffective social instrument of government. No loud voice has been raised in his behalf, calling for a readjustment of township and county and municipal government in such manner that the farmer may have local political freedom, to share more completely in the social privileges of citizenship. The farmer's own discontent and personal interest in legislation relate, at the present time, rather to price, markets, credit, incorporation of cooperative business. He is looking for cheaper money to buy with, higher prices to sell for, at the hands of national and state legislatures. But the signs are not wanting that farmers will soon begin to question the social values of an expensive county government and the social inadequacies of an obsolete township government.

A needed amendment to the United States census of 1920. The rise, since the year 1910, of a widespread, statistical interest in rural life lays bare a glaring defect in the classification of population as made in the United States census of 1910. Rural sociology will certainly be seriously retarded, as a science of rural life, unless a fundamental amendment is made in the population survey of 1920.

To make the situation plain in the fewest words — take a glance at the agricultural schedule of the 1910 census. Note, for example, the elaborate classification of animals. Horses, mules, goats, and bees are listed separately and later tabulated geographically in separate totals. The agricultural economist, in fact, is provided with all the data necessary to scientific computation, comparison, and induction. To this wonderful source of information is very likely largely due the rapid development of rural economics in the last two decades. Turn now to the population schedule. The rural sociologist, we must remember, is dependent upon as clean-cut an analysis of the rural human population as the rural economist possesses

in an analysis of the agricultural animal population. Does the rural sociologist, however, get this clean-cut analysis in the population schedule and tabulation? No. Speaking figuratively, his horses and mules are added together in one total, and this total is diluted with bees and goats.

Speaking more exactly, the rural sociologist finds that *population living on farms* is classified with *population living in cities and villages*, although it is true that an attempt is made to include only the population of villages and cities having less than 2500 inhabitants in the same totals with farm population; but the discouraging fact also persists that all farm populations living on farms within the limits of cities and villages having more than 2500 inhabitants are classified with city populations. In New England, moreover, all the farm populations that happen to live in townships of 2500 inhabitants or more are classified with city populations. All suburban, nonfarm populations, besides, except in New England, are classified with farm populations; while, in New England, suburban populations within the limits of townships having less than 2500 inhabitants are classed with farm populations.

It is quite evident that the principle of classification of population into "rural" and "urban," as defined in the census of 1910, is a remnant of a prescientific rural era; and proof of the unscientific character of the classification is found in the inability of rural sociologists to utilize the census data in rural social problems.

The student of rural life needs, first of all, an analysis of population, so as to segregate a clean-cut class of "farm population"—population living on "farms" as defined by the agricultural schedule. This farm population, moreover, should be geographically discriminated.

"Farm population" will be located as in the "country" or in "incorporated villages" or in "cities." It would be valuable to the rural sociologist at least to possess these three

distributions of the farm population, and also to know the nonfarm population living in "unincorporated villages," as well as in various grades of incorporated villages and cities. It would be difficult to overestimate the value to rural social science to have available in 1920, for geographic areas of the United States, tabulations of "farm populations" with respect to all the facts of the population schedule, such as illiteracy, school attendance, marital condition, etc.

The analysis of populations as suggested would not interfere with any desired synthesis of population elements. If "rural" population as heretofore defined appears for any reason to be indispensable, it may easily be continued. One simple question added to the population schedule would provide the added information necessary, namely, "Living on farm — country, village, city." The principal amendment to the census would be in the form of tabulations. If the price for this amendment seems high, it should be remembered that science justifies its costs. No single piece of rural-life legislation seems so full of fruitful results as this amendment to the census of 1920. In fact, it is quite probable that much scientific legislation on rural welfare, rural education, rural institutions, will be compelled to wait for this preliminary bit of statistical illumination.

An act to provide for the incorporation of rural communities. The General Assembly of North Carolina in the year 1917 passed the following act:

SECTION 1. That the people of any community in North Carolina, upon petition signed by a majority of the registered voters of such community, embracing in area one or more contiguous school districts, may be incorporated under the provisions of this act, the title of such corporate body being "The ..... Community of ..... County" (or counties), the name of community and county (or counties) to be supplied in the petition for incorporation.

SEC. 2. The petition for incorporation shall be addressed to the Secretary of State in his office in Raleigh, who, if such petition is in

due form, shall then issue the certificate of incorporation without charge therefor.

Sec. 3. The registered voters of each community incorporated under the provisions of this act shall hold a public community meeting on the first Saturday in January of each year, or on such other day as may be specified in the petition for incorporation. The place of such meeting shall also be designated in the petition for incorporation, but may be changed at any annual meeting to take effect at the following annual meeting, notice of such change to be posted in six public places in such community. At such annual community meeting the voters may adjourn to meet at some other specified date, and other meetings may be held upon petition signed by ten per cent. of the registered voters of the community, provided notice of such meeting is posted at six public places in such community at least two weeks prior to such meeting. Questions involving the levy of any tax, however, shall be decided only at the regular annual community meeting.

Sec. 4. At each annual community meeting, as provided in section three of this act, the voters shall elect three persons to be known as the "Board of Directors of ..... Community," one of whom shall be designated as chairman and another as secretary-treasurer, each performing the duties suggested by his title.

Sec. 5. The board of directors of each community shall be charged with the duty of enforcing and executing such ordinances as the community may adopt, and performing such other functions not inconsistent with the laws of North Carolina or the United States as the community meetings may direct. The annual compensation, if any, of such board of directors, or any member thereof, shall be fixed at each annual meeting in like manner as taxes are levied.

Sec. 6. At each public meeting of the registered voters of a community they shall have the right to adopt, amend, or repeal ordinances, provided such action is not inconsistent with the laws of North Carolina or the United States, concerning the following subjects: the public roads of the community; the public schools of the community; regulations intended to promote the public health; the police protection; the abatement of nuisances; the care of paupers, aged or infirm persons; to encourage the coming of new settlers; the regulation of vagrancy; aids to the enforcement of State and National laws; the collection of community taxes; the establishment and support of public libraries, parks, halls, playgrounds, fairs, and other agencies of recreation, education, health, music, art, and morals.

Sec. 7. That for the promotion of any of the objects mentioned in section six of this act, the registered voters of any incorporated community, in annual community meeting assembled, shall have the

right to levy taxes upon the property of the community, within limits hereinafter set forth, either for specific purposes or for the general use of the community upon a method of tax division among varying objects as agreed upon by such annual community meeting: *Provided,* that the aggregate of taxes levied for such community purposes shall not exceed five mills annually on each dollar of taxable property.

Sec. 8. No community meeting may levy a tax unless a majority of the registered voters of the community are present at such meeting and vote by ballot for such tax; but if at any annual community meeting the majority of the voters present desire it, whatever their number, they may submit the question of levying such a tax to the qualified voters of the community at an election to be held not earlier than thirty (30) days subsequently to such meeting. If the community meeting shall desire to submit separately the question of tax levy for different purposes, it shall mention a name of not more than six words by which each such tax shall be distinguished, as, for example, road tax; public library tax; or such community meeting may submit the question of a tax levy for various purposes under the title, "For Community Tax." At the election herein provided for, each voter may deposit a ballot marked "For ..... Tax" or "Against ..... Tax"; and if a majority of the votes cast at such election shall be for said tax, then the proposed tax levy shall be enforced, and the tax collected at the same time and in the same manner as State and county taxes. Or such incorporated community, through its mass-meeting or board of directors, may name a collector of community taxes and fix his compensation, requiring both tax collector and treasurer to give bonds for appropriate amounts.

Sec. 9. The Bureau of Community Service now directed by the State Departments of Education, Agriculture, and Health, the State College of Agriculture and Mechanic Arts, and other agencies, is hereby charged with the duty of securing from the communities of the State incorporated under this act reports as to what each community is doing for the promotion of the purposes mentioned in section six of this act; and the aforesaid Bureau of Community Service shall furnish the officers of such incorporated communities forms for keeping records, accounts, etc., and for making reports. Said bureau shall also provide forms and instructions to citizens of the State desiring to petition for incorporation under the provisions of this act, and shall publish annually a summary of the work accomplished by incorporated communities. The members of the board of directors of such incorporated communities are required to render such reports to the Bureau of Community Service, and to post copies of same,

together with an itemized statement of receipts, disbursements, and balances for the year, in six public places in the community, under the penalty, upon conviction, of a fine of twenty-five dollars each, to be paid into the public school funds of the community: *Provided,* that all printing required under this act shall be paid for by the State Department of Education.

Sec. 10. Said board of directors may adopt standards for the production and marketing of produce, canned vegetables, etc., and may adopt labels, trade names, and brands for the same, and regulate their use, requiring the inhabitants of said community to comply with the standards set and adopted by the directors before they can use the brand, trade name, or labels for said community; and said board of directors may adopt such regulations as may be necessary to protect said brands, trade names, etc.; may have an inspection of the goods sold thereunder, and may take any and all necessary steps looking to a system of community standard production, and of coöperative community marketing.

Sec. 11. Any magistrate residing within the boundaries of a community incorporated under this act shall have power to hear and try all cases arising from violation of ordinances adopted by such community: *Provided,* that there is no magistrate residing within the boundaries of the community, the community shall at each annual meeting nominate some suitable person living within its confines who shall be appointed community magistrate by the Governor of the State, with all the powers of a magistrate within the bounds of said community.

Sec. 12. That each person charged with the duty of registering voters in an election precinct embraced in whole or in part in any incorporated community shall furnish the chairman of the board of directors of such incorporated community a complete list of the registered voters in his precinct at the preceding State election, and from such list the board of directors shall compile an official list of registered voters residing in the community for use in connection with the enforcement of this act, such registrar receiving one-half cent for each such name so furnished, to be paid for by the community.

Sec. 13. All laws and clauses of laws in conflict with this act are hereby repealed.

Sec. 14. That this act shall be in force from and after its ratification.

Ratified this the 5th day of March, A.D., 1917.

The evident intent of this unique, perhaps prophetic, piece of legislation is to give any group of farmers, in an area of territory, at least as large as a country-school district, the

social privileges of a real municipality. While the controlling spirit of the law, and quite likely the impelling motive in framing the law, is pure ruralism, it cannot fail to be noted that the law seems to permit an already incorporated village or small city to form a new type of rural community by amalgamating with itself the territory of all the surrounding farmer citizens who will consent to pool their undivided school districts with the new type of community. Apparently North Carolina has provided its rural citizens with the legislative machinery, furthermore, by which all the rural-school districts surrounding an adequate trading center, and comprising the agricultural portion of the "borough," as defined in our chapter on "Structure of Rural Society," may be compacted and segregated into an out-and-out, ruralistic, legal community, totally apart from the trading village or city.

An opportunity for political science research. The legislative rural situation in North Carolina suggests that the signs of the times point to a coming new type of rural municipality. The American farmer at present has no legalized community. His further social development calls for a revised, adapted form of local government. Here is a new opportunity for graduate departments of political science in every American university, to help the farmer think out his logical municipality; to help the nation to a cohesive local democracy. Keep the township for purposes of land description, if you will; but give the farmer such a territorial substitute for the maladjusted township as shall connect him up by wide governmental avenues of approach with the world's best thought and action. Demagogues may conspire to exploit his new political aspirations. Profiteers will encourage his anti-social fears. But American statesmen, scholars, and patriots will assist the American farmer to achieve a worthy form of local self-government. Thus will America be made more safe for domestic democracy.

CHAPTER XIV

STUDY PROBLEMS

A series of study problems, related to the ideas of the foregoing chapters, is presented as a challenge to the reader to inspect the conditions of rural life in his own State, county, neighborhood, and home.

The general reader, who has neither the time nor the equipment for a literary or historical study of the general rural problem, will be happily surprised perhaps to find that he has at hand all the materials for a first-hand comprehension of the rural situation. It is to be hoped that the serious-minded reader, finding many of these problems well within his reach, will be induced to study for himself his own field, and arrive at his own rural doctrines.

Urban residents sustain many varied relations to country people, and have an incentive at least in their own business aims to study their local rural clientele. If the particular problems here presented are not exactly suited to their uses, these problems may be modified or others readily suggested by them may be substituted.

Country-school teachers are favorably situated to observe and record detailed studies of country-life conditions. Teachers' "reading circles," common in many States, will find in these and similar problems an interesting variation from the reading and reporting on rural books.

Rural sociology classes in colleges, normal schools, and theological seminaries contain a fund of local rural experience and many sources of local rural information, which may be utilized in studying local problems.

The press. To the research departments being developed in the editorial rooms of our leading journals, these problems are offered as one source of essential rural facts.

Writers for the rural press. No better preparation for a series of feature articles, dealing with the human side of country life, can be devised than a local problem study, charted and illustrated.

Y. M. C. A. and Y. W. C. A. county workers have already made valuable local studies of rural life in their respective counties. Their sense of the importance of a body of accurate local information will enable them to appreciate this group of study problems.

Country clergymen who are desirous of undertaking a course in rural social life, but have not the opportunity, will find in these study problems a substitute of considerable value. It is not improbable that arrangements could be made with the extension service connected with any particular state college of agriculture for advice by correspondence upon local studies of this character.

A country-life laboratory. Every university will, it may be expected, come to have more and more graduate work touching rural phases of social science. Departments of sociology, education, journalism, political science, are already interested in this direction. To such departments this series of problems is offered as a beginning in seminary and laboratory method in rural-life problems.

General directions. Do not discard a problem because, as stated, it is too difficult. Modify it. Simplify it to fit your situation.

Do not discard a problem, on the other hand, because it is too simple. Restate it, and make it worth while.

Maps made with exceptional skill should be photographed, put into stereopticon slides, and used in the community.

The aim of every piece of research may well be utilization in

some form of publicity. The local press will accept authentic results of community study. The constant possibility exists that your study may result in some form of actual rural improvement.

APPLICATIONS OF CHAPTER I

1. Compute the approximate weight of soil lifted in plowing a forty-acre field to a depth of six inches (assume a uniform specific gravity for the soil); in harvesting and marketing one acre of potatoes (assume some uniform yield); distance traveled in the two latter operations (assume a certain location of field with respect to potato-cellar and shipping point).

2. From the daily weather report of the six months, April–September, in any particular locality last year, list and classify the probable climatic interferences with outdoor farm labor and neighborhood social life.

3. Select a particular known area of agricultural land and an equal area of known urban land, and list the resemblances and the differences, in respect to soil, plant-life, buildings, ownership, uses.

4. Choose a small, political, geographic rural division in your State and list the acts which are imposed by law upon the rural group of people within the division. What privileges are denied this group by the law which creates the division?

5. Construct a chart of an actual farmstead (farm and buildings) which shall illustrate in detail the proximity of the farm residence to various farming processes; append an explanatory key to the chart.

6. Draw to scale a map representing a particular local farming territory comprising ten farmsteads. Locate on the map and number the farm homes. Measure the approximate distance, along the highways, of each home from each other home in the area. Compute the average distance of each home from

the other nine. Arrange these homes in a list which ranks the location of each according to advantage in neighborhood contacts.

7. Make a classified list of hand tools used in farming in your county; make a classified list of farm machines in actual use in your county.

8. In a farmer's diary of an April week's work on a farm in your locality, classify the different labor operations under distinct agricultural "rôles."

9. List the economic operations, apart from housekeeping, of a farm woman in your locality, during a year; of a farm boy aged thirteen; of a farm girl aged thirteen.

10. List and classify all the rural institutions in a selected township in your State; give the organization, officers, etc., of each; itemize the property of each institution; give approximate values.

11. List the family activities in your farming locality which require the utilization of village or city center; rank in order of amount of utilization.

12. List instances of antagonism which you find in your agricultural section between farmer and townsman; classify under two main heads, "Farmer Against Townsman," "Townsman Against Farmer"; classify further under subheads, "Economic," "Moral," "Educational," "Religious," "Social."

APPLICATIONS OF CHAPTER II

13. Construct a physiological chart, showing the chief groups of muscles used in the heavy operations of the hoe-farmer: append a key naming the muscles.

14. Using physiological and neurological sources of information, construct a chart showing the location of the nerve-center controls of the foregoing muscles: append a key of explanation.

15. In like manner locate on a chart the nerve-center controls of the additional muscles used by the machine-farmer.

16. Locate on a chart the nerve-center controls of the muscles of the face, eyes, eyebrows, mouth, neck, vocal chords.

17. Write a description of the use of the facial, vocal, and finger muscles of a typical salesman in his operation of selling to a customer; write, in contrast, a description of the uses of the same muscles by a farmer while plowing with a hand-plow.

18. From a series of wills in a typical farm family in your locality, trace the effects of property inheritance upon retaining members of the family on the land; in contrast, inspect a series of wills in a typical urban family. Trace the occupations and city residence.

19. Select a few typical farm families in your vicinity, and trace back the marriages a few generations, arranging family trees which will show the occupations followed.

20. Keep a diary for a week or a month of a particular farm family in the open country, in reference only to the social contacts of each member of the family with persons outside the farmstead group (ignore telephone); record the occupations of people in conversation, or seen, the number of such people; the general character of the conversation.

21. Write a description of a carpenter or blacksmith or dressmaker at work making something in his or her trade, showing how each minute operation controls the form of the product; in contrast, describe the hoe-farmer in his various operations in producing some agricultural product. Make contrasts stand out in regard to absolute control.

22. Keep a diary for a week or a month of a typical farmer at his occupation, with special reference to the occasions when he has to submit to the judgment of some person outside the family as to the method of his procedure; contrast this with the diary of a village merchant, in respect to occasions when he yields to the judgment of outsiders; record the number of

occasions, importance, and reactions upon the mind of farmer and merchant.

23. Select a particular farm family living in the open country and make a list of farm practices which have been handed down from father to son on the farmstead, practically without change; do the same for the practices of the housewife which have come down from mother to daughter.

24. Make a list of new farm methods which have come into vogue in your community, due to the introduction of scientific farming; a list of new household methods in vogue, under the influence of domestic science.

APPLICATIONS OF CHAPTER III

25. Make a list of "weak" business methods still prevalent on the farms of your locality; cover in the list specific weaknesses in ordinary farm accounts, buying, selling, and general costs knowledge.

26. Make out a cost schedule of a "standard of living" for a farm family; include dress, food, furniture, vehicles, reading matter, recreation, education; apply this to a particular farm family with a high standard; to a farm family with a low standard.

27. Enumerate instances in which farm families in your vicinity have displayed weak "rural initiative"; classify these instances.

28. Give examples or instances in your community of rural recognition of and resignation to urban superiority.

29. List by name the tenants on farms in your community; make a table showing the number of years of residence of each tenant, on one farm; approximate age of each tenant; classify tenants into probable future landowners, doubtful, perpetual tenants; assign reasons for classification.

30. Invent a series of slogans, each of which expresses the same general idea as the slogan of "contacts," but more ex-

plicitly draws attention to various phases of wider, deeper, and more varied social contact.

31. State minutely with reference to "contacts" the rural church problem; the rural local government problem; the rural health and recreation problems; the rural art problem.

32. Name and describe several purely rural situations which may be analyzed with a view to detecting social maladjustments.

33. Enumerate and describe one or two rural-urban situations which may be analyzed in like manner.

34. List the evidences in your rural community of a prevailing belief in "ruralism."

35. List the evidences, in like manner, of any tendency toward "rurbanism."

36. Gather up by correspondence with a dozen leading men and women in your State, statements of what they conceive to be the real rural social problem and the solutions or remedies; classify these problems and remedies according to their ruralist or rurbanist tendencies.

APPLICATIONS OF CHAPTER IV

37. List the families in an agricultural village of two hundred souls; classify them by occupations; by blood-relationship to one another; by blood-relationship to farm families in the vicinity.

38. In a particular village of six hundred souls find out the total gross amount in dollars of business of each firm for one year; find out approximate percentage of this total business done by each firm with farmers.

39. Construct in detail the best system you can think of for connecting the farmers of your community with the world of business, without dependence upon the present retail trading center.

40. Select half a dozen cross-roads centers or hamlets in

your county and analyze the social part which they severally play in the life of the surrounding farmsteads; compute the advantages and disadvantages which would result to each group of farm families, in case each cross-roads hamlet ceased to be a center.

41. Go back into the history of your country section before the time of the rural free delivery, and locate a dozen postoffices which have been displaced by rural routes; note the changes in postoffice addresses of the farmers who formerly used the little postoffices.

42. Procure a county map showing the rural free delivery routes; locate all the present postoffices in the county; rearrange the rural routes according to the "borough plan" after eliminating, however, postoffices from centers of less than three hundred population.

43. From a township map of your county select the principal trade-center of each township; inspect the location of each center with reference to its serving the township as a "borough" center; relocate the trade-center for this purpose, if necessary.

44. In your village or small-city center make a list of the prominent merchants and professional men; list all the official positions held by each of these men as social agents in the village or city.

APPLICATIONS OF CHAPTER V

45. Select three well-known farm families, who have been on the land for several generations; tabulate the genealogy of each for the past four generations, so as to show the family tree; ages at marriage, ages at death, the unmarried, the widowed.

46. In like manner tabulate the genealogies of three urban families; compare the two types, rural and urban, in a summary.

47. Select two modernized farmhouses, and compute the actual costs of the modern conveniences of all kinds in each house.

48. Select two large farm families of about equal size, one of which does its washing by power appliances, the other by hand; keep a labor record on the washings for one month, in each case; hours of each person working — ironing included.

49. Formulate the plans for a coöperative laundry house or room for two farm families who live across the road from each other; install power washer, mangle, flat iron; compute cost of outfit; schedule use by the two families.

50. Formulate plans for a farmers' coöperative laundry association in your village; costs of construction, including machinery to do all kinds of laundering; work out plans for running laundry successfully for one year — patronage, wages, dividends.

51. Formulate plans for establishing in the open country a farmers' coöperative "wet-wash" laundry, in a like degree of fullness.

52. Write a description of the social activities outside the family group of three socially minded farm women in your community; let this take into account one year.

APPLICATIONS OF CHAPTER VI

53. List the various economic tasks performed during a year by a particular farm boy ten years old in your vicinity; calculate the total number of hours of labor; assume a reasonable value per hour of his labor, and compute his economic value to the family; compute the total cost of his up-keep; and find out whether he is an asset or a liability.

54. Select a particular typical ten-year-old boy in town, and make a similar calculation.

55. Select a near-by small country school; list the number

of families in the district; number of children of school age; classify children into age groups; compute the cost of school per child per year.

56. Similarly select a large-scale, or consolidated, country school, make classifications and arrive at costs.

57. Look up the state law in your State relative to consolidation of country schools. Analyze the provisions of the law under the following heads: methods of consolidating districts; state aid in building the schoolhouse; state aid in teachers' salaries; state aid in transportation of pupils.

58. Draw an architect's plan for modernizing a small country-school building, so as to make it a social instrument for the whole neighborhood.

59. Outline completely a plan for a play-day for six adjoining little country schools; cover the list of games for boys, girls, boys and girls, adults, boys and girls and adults; refreshments; music; acquaintance-making; prizes; school yells; transportation; visitors of honor.

60. Select in your rural community a list of five boys and five girls of high-school age who are not attending high school; list the sources, outside the home, of new knowledge from which they are getting their ideas of the world at large; list the compensations which they have for their loss of high-school training and association.

APPLICATIONS OF CHAPTER VII

61. Get the legal description of your high-school district, and map it according to scale.

62. Get the roll of farm pupils attending your high school and locate their farmsteads with reference to the foregoing map — extending the map if necessary beyond the high-school district limits.

63. Make a high-school district map of your county from the legal descriptions.

64. Make a map of your county showing the "areas of influence" of each high school.

65. Make a map of your county which shall apportion every inch of the county among the high-school districts in such manner as will duly take into account probable trade area, accessibility, and existing high-school attendance from the farms.

66. From the legal descriptions of the country-school districts naturally belonging in your high-school area of influence, make a district map and relate it to your high-school district.

67. Get the names of the teachers of the foregoing near-by country schools; get the enrollment of the schools; get the names of the members of the school-boards.

68. Plan a winter's schedule and series of programs of entertainments to be given jointly by the foregoing high-school pupils and faculty, along with the various near-by country schools.

69. Plan a round-up picnic for all together; committees, place, program, speakers, publicity before and after.

70. Plan a campaign extending over a year to increase the high-school attendance from the farms, in the area of these country schools.

71. Plan the courses in your high school in such manner that the interests of the land shall be as completely taken into account as the interests of the town.

72. Outline a newspaper campaign in your town covering a period of several months, calculated to extend the acceptance of high-school privileges by the surrounding farmers; outline in detail a follow-up plan to be carried out by the adult population of the town — such as visits of business men to the farms, visits of townswomen to homes of farm women, conferences, and the like.

APPLICATIONS OF CHAPTER VIII

73. Plan in detail a "social center" organization to make use of a particular small country school in your vicinity; plan to redirect the social energies of the school; include the adults of the neighborhood; relate the aims of the social center to farms, homes, and culture.

74. Draw architect's plans for a Grange club-house, to serve a farming territory of sixty-four square miles in your county.

75. Plan in detail the redirection of a particular open-country church in your vicinity, so as to make it the social as well as religious center of the parish; include buildings or rooms auxiliary to the church; provide for funds to build with and to maintain the social features; aim at the feasible and possible.

76. Inspect the township laws in your state, and outline the legal steps for a township to tax itself to erect and maintain a township hall or club-house for general social purposes; if the law does not permit such an enterprise, frame up a State law to meet the situation; have this law introduced into the next legislature.

77. Look up the village laws in your State and outline the legal steps to be taken by an incorporated village desiring to build a village, social-center club-house, to be under municipal control.

78. Plan a community hall or club-house for an incorporated village of 1200 souls; draw the plans of the buildings; draw up plans for the organization and use of the building as a municipal social center.

APPLICATIONS OF CHAPTER IX

79. Plan the organization of a farmers' club of the family type in your county, calculated to draw from an area of thirty-

six square miles; list the charter members; organize its committees; plan its programs for a year.

80. Plan the organization of a farmers' club of the men's club type in your locality; plan its meetings for a year, committees, enterprises.

81. Plan the organization of a farm women's club in your vicinity; committees, meetings, programs for a year, enterprises.

82. Plan a young people's club for your township; organization; committees, enterprises, programs for a year, good times.

83. Plan a federation of rural clubs for your county; organization; membership, constitution, meetings, program for annual meeting, picnic program; enterprises; campaign for the rural-club movement in the county.

84. Look up the sources of State and county assistance of all sorts available to farmers' clubs; prepare a four-page circular of information covering all these matters as if it were to be sent out to all farmers' clubs in the State.

85. Write a feature article for your daily paper, aimed at stimulating a county interest in farmers' clubs; illustrate with local photographs.

APPLICATIONS OF CHAPTER X

86. Outline a plan for the country dance, which shall reduce its social hazards; include place, time, supervision, chaperonage, or something similar.

87. Plan a rural community "sociable" complete.

88. Plan a centennial celebration for an open-country church; make the plan on a scale large enough to bring back to the community people now living in other States.

89. Plan a home-coming for a country school in your locality.

90. Plan a plowing match for your community; organ-

ization, committees, publicity, prizes, score-card, judges, refreshments, funds, follow-ups.

91. Plan a contest in farmers' club meetings for your county; details of contest, such as number of meetings, attendance, method of reporting, judges, prizes, publicity; grand meeting at end for distribution of prizes.

92. Plan the outline of a simple country pageant of the parade character; plan the different floats to express types of agriculture or progress in farm machinery or progress in rural education or nationality customs or local history.

93. Plan the outline of a country pageant which shall be more of a play-spectacle; choose the general theme; outline the acts, groups, dances, costumes, etc.

94. Plan a community fair for your rural community.

APPLICATIONS OF CHAPTER XI.

95. List the rural churches of your county and classify them; denominations, types; relate them to one another.

96. Inspect the membership lists of all churches in your village and determine the percentage of farm people.

97. Plan the details of a union parish, whereby five small country churches situated in an area of thirty-six square miles might have a single pastor, a single parish board, but using in some way the five church buildings.

98. Plan the details of a country branch to a small-city church; consider the branch building three miles out from the city church; keep memberships in city church, but use branch building for religious education and social purposes; money, necessary building plan.

99. Outline steps in the formation of an interdenominational commission of national scope, to be formed for the purpose of standardizing the rural parish in the interests both of agriculture and of the rural population.

100. Outline a scheme of reorganized rural parishes for

some particular denomination in your State, which shall illustrate strong, pastored churches, offering a line of advancement for rural clergymen wholly within the rural field; give size of congregation; salary; conform to denominational statistics and possible facts.

101. Outline the organization of an interdenominational or nondenominational theological seminary for the training of pastors for rural churches; location, funds, board of control; curriculum; relation to other educational institutions.

APPLICATIONS OF CHAPTER XII

102. Make a survey of a country-school district in your community: map, location of farms, social features; inventory of crops, animals; significant machines; spot maps.

103. Make a survey, in like manner, of your high-school district.

104. Map a survey of your trading farm territory; map the borough; make a high-school community map, a church community map, library community map.

105. Make a survey of a hamlet church parish, in a territory where only one church organization exists; map the parish, locate all homes; highways; take a census of all children in the parish and arrange into age-groups.

106. Devise some method of giving a business address to every farmer in your rural community, and outline a rural directory for your community.

APPLICATIONS OF CHAPTER XIII

107. Draw up a legislative act for your State which shall provide for the transition for the farmers from township government as now organized to "borough" government; whereby the farmer part of the borough shall have his local government jointly with the population of one business center.

108. Draw up a legislative act for your State, similar to the foregoing, with this exception that it shall provide that the farmer population of the borough shall have its own local government, separate from that of the business center.

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